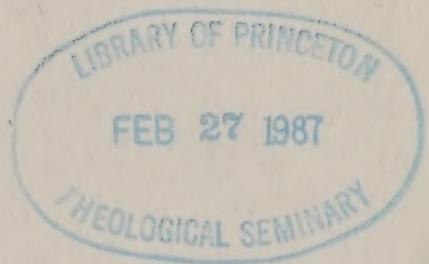


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Calendar of the Reformation

By DAVID PORTEOUS

Calendar of the REFORMATION

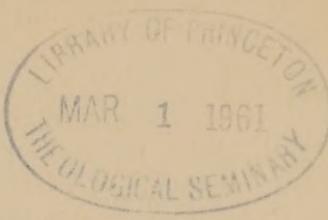
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CALENDAR OF THE REFORMATION

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CONTENTS

Preface	4
Foreword	6
Calendar of the Reformation	7
Bibliography	91
Index	93

PREFACE

David Porteous has given us a much-needed book at a time when many Protestants have forgotten the blessing of the Reformation, and are taking religious liberty for granted. To gain religious freedom for their spiritual descendants, the martyrs cited in the present volume protested against Rome with heroic courage and resisted the claims of that apostate church to the uttermost. They died as martyrs to their faith, which sustained them at the stake. They gave so much to make us free—and we have forgotten them and with our indifference we are letting Rome gain back the power which they had broken.

The Reformation stood undefeated and unconquerable because these martyrs upheld God's Word. It brought low the church of Rome by magnifying the Word of God; it deposed the Pope from over half of Christendom by re-enthroning faith in the living Saviour. These heroes, who gave their blood to purify the contaminated teachings of Rome, possessed souls deeply stirred and divinely inspired. They sought to bring Christendom back into living and personal contact with God, back to the Bible, and to pour into our souls the fire of that potent truth which had kindled their own.

John Milton beautifully said: "When I recall to mind at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the church; how the bright and blissful Reformation (by divine power) struck through the black and settled night of ignorance and anti-Christian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of him that reads and hears; and the sweet odor of the returning gospel imbathe his soul with the frequency of heaven. Then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new erected banner of salvation; the martyrs, with the unresistible might of weakness, shaking the powers of darkness and scorning the fiery rage of the old red dragon."*

The *Calendar of the Reformation* is of equally great value now because the present Pope (Pope John 23d) is preparing an Ecumenical Council, of which one of the objectives is to bring Protestants

*"Prose Works of John Milton," from *The Treatise of Reformation in England*, New York, John B. Alden, 1885, pp. 4-5.

back to Rome. The Pope and the whole domain of Romanism now become apparently humble and conciliatory and willing to unite Christendom under one shepherd. But who is the shepherd? Not Christ, but the Pope. The Pope does not give in one inch. The Papacy has not changed, but has changed only its methods to attain its purposes.

The United States became prosperous because it gave liberty of conscience. It upheld God's Word. In proportion as we depart from those religious principles and make concessions to popery, in that proportion we will go in the way that all other nations have gone that yielded to the Pope's demands. God has blessed not only the United States but other Protestant countries as well—Great Britain, Sweden, Norway, Denmark, Australia, Switzerland. . . . There is no country that has been dominated by the Pope that has not been ruined.

In Luther's time the cry of Protestants was "The Bible and the Bible Alone," but today much of the Bible is being discarded by great Protestant denominations—action which opens the door for Catholicism.

Roman Catholicism is regarded by many Protestants with greater favor now than in former years. The opinion is gaining ground that, after all, there is not so much difference as has been supposed between Catholicism and Protestantism on vital points of faith, and a little concession by Protestants will bring a better understanding with Rome and will help to solve our own common problems better. These liberal ideas of Protestantism bring us more and more into the grip of Rome.

There was a time when Protestants placed a high value on the liberty of conscience which had been obtained at so great a sacrifice. During those years Roman Catholicism gained very little ground. Since Protestants have taken a conciliatory and appeasing attitude, Roman Catholicism has made gigantic gains in Protestant countries.

Many Protestants seem to be in a spiritual stupor and do not see the great danger that is threatening us. May this *Calendar of the Reformation* make it possible for us to recapture the spirit of the Reformation, a true and great revival of heart religion, a baptism of fire which will save us from the slavery of Rome. We are the children of great and courageous forefathers. Their blood be over us to purify us and the world.

JOSEPH ZACCHELLO

August 1960

FOREWORD

This *Calendar of the Reformation* is published in the hope that it will help in the struggle of keeping America Protestant, thus keeping her free. Let us bear in mind that when the Church of Rome speaks of freedom she does not mean freedom as the American understands it. Freedom for herself alone is what is in her mind. Where the Vatican is concerned, "error" or "heresy" has no rights: not even the right to exist; hence the miseries suffered to this day by Protestants in Roman Catholic lands. The history of the Papacy is a history of apostasy and cruelty, and no man or woman could better spend time than in learning Rome's true character and how this character has expressed itself, particularly during the three hundred years touched upon in these readings. The authors from whom the facts are drawn themselves received them from unimpeachable sources, to which they constantly refer with the utmost confidence: state documents, letters bearing the royal signature, etc. It will be noted, perhaps, that Dr. Wylie's *History of Protestantism* is appealed to much more frequently than any of the other authorities. This is because Wylie is far wider in his scope, covering all of Europe over the entire Reformation period from the early part of the fourteenth century to the close of the seventeenth century. In my own opinion this *History of Protestantism* is the greatest work of its kind. Would to God that not only America but every nation still blessed with liberty were fully conscious of whence their liberties have come: the Sacred Word of the Lord, and the men and their labors who retrieved that Word from the obscurity of clerical control to give it once more to mankind—the Reformers and the great Reformation.

DAVID PORTEOUS

JANUARY

JANUARY 1, 1534 A proclamation was issued from every Roman Catholic pulpit in Geneva that all copies of the Bible, in the French or German tongue, must be burned. For three days and nights the city was an armed camp, the Romanists determined to destroy the Scriptures, the evangelists resolved to save them. Peace was eventually restored, and, with the Reformers Froment and Viret arriving some weeks later to aid William Farel, there was nothing that the nine hundred priests of the vicinity could do to hinder the Protestant cause. It was only a matter of time and the Mass would fall in Geneva, to be replaced by the Word of God and the gospel. (Wylie, II, pp. 263-264)

JANUARY 2, 1481 Following a petition by Queen Isabella, the Vatican issued its bull establishing the Inquisition in Seville, and the first persecuting edict was published from the convent of St. Paul. Of the multitudes throughout the world who suffered torture and death at the hands of this "holy office," as century after century it attempted to force men to the obedience of the Papacy, no authentic record is possible. Only God has the number, and the great day will declare it. (Llorente, p. 34)

JANUARY 3-4, 1544 Justus van Ousberghen of Louvain, being in possession of a New Testament and several of the written sermons of Martin Luther, was brought to trial at Brussels on the charge of heresy. Steadfast in his fidelity to the Scriptures, and repudiating pope, purgatory, mass, and indulgence, the martyr was condemned to death by fire, but two of the councilors having petitioned the queen that he be beheaded instead, this request was granted. The execution took place three days later (D'Aubigne, *Martyrs*, pp. 457, 463)

JANUARY 5, 1559 A papal bull was published, nullifying all permission to read prohibited books. Confessors pressed upon their penitents to reveal to them the identities of those still indulging in this privilege, and confessors themselves who failed in this duty came under censure and punishment by the Inquisition. No one was safe, be he "heretic," priest, cardinal, or king. (Llorente, pp. 196-197)

JANUARY 6, 1521 Pope Leo X had threatened Martin Luther with excommunication, but the Reformer, trusting implicitly in divine protection, had paid little attention. A second bull was therefore issued, and ordered to be published with dread solemnities in all the churches of Germany. The curse rested now not on the rebel monk alone but also on those sympathetic to his cause. All of them, by this decree, had become the lawful prey of the assassin. (Wylie, I, p. 323)

JANUARY 7, 1531 Henry VIII of England, determined to free his realm from Vatican control, gave notice to the hierarchy that, in the person of Cardinal Wolsey, they had broken the laws of *praemunire* and that their only hope of pardon was to acknowledge the royal supremacy. It was the king's strongest blow to date in the struggle to be master in his own house, but not until fifteen months later did the clergy give way. (Wylie, III, pp. 394-395)

JANUARY 8, 1531 A Diet of the Swiss Confederation was held at Baden. The business discussed was how to bring to an end the savage cruelties, mutilation, beheading, burning, inflicted by the rulers of the Roman Catholic cantons upon the Protestants within their territories. (Wylie, II, p. 88)

JANUARY 9, 1523 Adrian, Cardinal of Tortosa, was made Pope. Cardinal Wolsey of England, whose vaunting ambition in that direction had involved Charles V and Francis I in war, was obliged to wait a little longer for the prize, which, in fact, he was destined never to achieve. The throne of the Popes, it would seem, was a throne to be aspired after, to be plotted and fought for, just like any other in all the bloodstained history of Medieval Europe. (D'Aubigne, *Reformation*, V, p. 227)

JANUARY 10, 1546 Divine service, in the German tongue, was conducted, in place of the Mass, in Heidelberg. The cup had already been permitted in the partaking of the Sacrament, and any priest desiring to marry was free to do so. Even the Prince-Bishop of Cologne was convinced of the truth of Protestantism, and was actually inviting the Reformers to visit him, to assist in the reforming of his principality. The Vatican, filled with foreboding, prevailed on him, advanced in years as he was, to retire, and Cologne was saved for the Papacy. (Wylie, II, pp. 105-106)

JANUARY 11, 1681 Marion Harvie, Scottish Covenanter, writing from the tolbooth prison, Edinburgh: "I being to lay down my life. . . I let it be known to the world. . . that I die. . . for adhering to the truths of Jesus Christ. . . King in Zion, and Head of His Church. I adhere to the Covenants, National and Solemn League, and to the work of Reformation. I leave my blood upon the traitor that sits upon the throne (Charles II), and on James, Duke of York. . . and my testimony against the bloodshed and massacres of the Lord's people, whether on scaffold or in the fields. . . Welcome, Christ Jesus, into whose hands I commit my spirit." (*Cloud of Witnesses*, pp. 311-315)

JANUARY 12, 1528 Gustavus Vasa was crowned King of Sweden. The nation being Protestant, the declaration stated that

the monarch's "highest objective" would be to defend "reformed truth," to the end that the whole land, "being delivered from popish darkness," might be "irradiated with the light of the gospel." For thirty years more he reigned, taking care that the church was always well supplied with learned bishops and conscientious pastors, and the spirit that he kindled in Sweden lived on after him. All attempts by certain of his immediate successors to lead the nation back to Roman Catholicism were firmly resisted by the nobility. (Wylie, II, pp. 26-28)

JANUARY 13-14, 1536 Resolution of the Council of Berne and declaration of war against the Duke of Savoy, whose forces were advancing upon Geneva. Notice of this decision was sent to the Swiss cantons, with the request that they unite and repel the foreign tyrant. There was nothing he could bring them other than a superstitious and idolatrous religion and a degrading slavery. The duke's armies were routed. (Wylie II, pp. 276-277)

JANUARY 15, 1559 Elizabeth crowned Queen of England. During the procession through the streets of London the monarch accepted a copy of the Bible passed to her from the crowds, and, in full view of all, pressed the Book to her lips. Under Elizabeth I, and because of the open Bible and her impassioned adherence to the Protestant faith, England ceased from being the despised possession of Spain and the popedom and became the most powerful nation on earth. (Burnet, II, pp. 588-589)

JANUARY 16, 1674 Trial of the four hundred Protestant clergy of Hungary by the Roman Catholic Archbishop of Gran. Charged as rebels, and unjustly condemned to beheading, confiscation, and outlawry, the pastors were later given the choice of resigning office or leaving the country. Half of them capitulated, but the rest remained faithful, accepting and enduring the harrowing maltreatment that followed. (D'Aubigne, *Protestant Church*, pp. 245-250.)

JANUARY 17, 1562 Assembly of the Notables at St. Germain, and the passing of the "Edict of January." By this decree the Protestants of France were granted the free exercise of their faith and the right to worship in public. This, however, must be "outside the cities, in open places," and bearing no weapons of any kind. Apparently bestowing concessions, the authorities seemed rather to aim at weakening the Huguenots, placing them at the mercy of any who, in sufficient numbers, might attack them. Nevertheless this paltry edict opened the door for the speedy dissemination of reformed doctrine, and before long it was said

with truth that one Frenchman in every four was a Protestant. (Wylie, II, p. 556)

JANUARY 18, 1678 James Mitchell, Scottish Covenanter, executed at Edinburgh. "I know no other reason why I am brought to this place, but because I have lifted up my hand to the most high God, from which I cannot go back, Jeremiah 4:2, from prosecuting the ends of these blessed covenants, the very basis, rights and constitution of the kingdom." (*Cloud of Witnesses*, pp. 160, 169)

JANUARY 19, 1568 William the Silent, Prince of Orange, with his brother, Louis of Nassau, summoned to appear before the Duke of Alva's Council of Blood. Failure to obey would mean perpetual banishment and confiscation of their estates. Among the charges, drawn up in ten articles, were these: that he had deceived the Dutch into believing that His Majesty (Philip II of Spain) was about to send the Inquisition into the country, and that he had encouraged and given freedom of religion to the heretic Reformers. Yet, at that very time, in correspondence passing between the king, the Duke of Alva, and Cardinal Granvelle, the immediate restoration of the Inquisition was being strongly advised, as soon as an adequate number of executions had prepared the way. (Motley, II, p. 125)

JANUARY 20-21, 1561 With the King of France and the Duke of Savoy threatening their destruction, the Waldensians of Lucerna and the Protestants of the Valley of Pragelas joined hands and covenanted mutual support. The duke had proclaimed that his non-Roman Catholic subjects must submit to the hierarchy within twenty-four hours or accept the consequences, and one of their own churches, stolen from them, stood ready, with prepared altar and lighted taper, to witness their "conversion." Early in the morning the expected penitents entered the building, and, following the ejection of every article that spoke of Romish idolatry, their minister, Humbert Artus, ascended the pulpit and preached from the 45th chapter of the prophet Isaiah: "They have no knowledge that set up their graven image, and pray unto a God that cannot save." Having given the duke their answer, the Protestants waited now for the storm to break. (Wylie, II, pp. 462-464)

JANUARY 22, 1557 Edward Bender of Kent, having an insane hatred of Protestantism, delivered his own wife into the hands of the Bishop of London, in the hope that she might be persuaded to recant. Already in prison, the woman had only her brother to visit and console her, and this, Bender urged, should be

stopped. Five months later, almost to the day, she was given to the stake, having resisted every effort to seduce her from God's truth. (*Fox's Martyrs*, p. 257)

JANUARY 23, 1579 The Union of Utrecht. This union, the foundation stone in fact of the Netherland Republic, was not, however, regarded as establishing an independent commonwealth, and no rebellion against Philip II of Spain was yet intended. Only in the mind of God and in fulfilment of His promise, "Them that honour Me I will honour," was a nation to rise, and, over a period of two centuries, throw a girdle of rich dependencies round the earth, thus reaching herself a height of prosperity and influence few others have equalled in the history of mankind. The object of the confederacy was that the states unite, Catholic and Protestant, spending, if necessary, every penny and every drop of blood in thrusting the Spanish soldiery from their soil. The policy of the Prince of Orange attributed the sufferings of his people to the regents, whether Alva or Parma, and not actually to Philip, so that, within the bounds of loyalty to his sovereign, he might nullify that sovereign's purpose, namely, to make the Netherlands a wilderness rather than allow one single Protestant to live there. (Motley, III, pp. 281-285)

JANUARY 24, 1688 The Protestants of Hungary, their churches taken from them and their pastors banished, submitted a statement of their grievances and rights to the Diet of Presburg. Eighty-two years before this the Peace of Vienna had guaranteed liberty of conscience and worship to all, but the unceasing intrigues and cruelties of the Jesuits had virtually robbed the peace of its meaning. (D'Aubigne, *Protestant Church*, pp. 137-138, 296)

JANUARY 25, 1655 The Decree of Gastaldo, by which all Protestants in the communes of Lucerne, St. Giovanni, Bibiana, Campiglione, St. Secondo, La Torre, Fenile, and Bricherassio, were obliged to leave hearth and home, and arrange, within twenty days, to sell their properties to Roman Catholics. Only those willing to renounce their faith were exempt. Faced with the choice of the swollen river, the valley deep with snow, the icy mountainside, or bowing before the consecrated wafer, every one of them embraced the miseries that lay ahead. Better death by the elements, or at the hands of the soldiery, than fall into the sin and curse of idolatry. (*Fox's Martyrs*, pp. 107-108)

JANUARY 26, 1557 Cardinal Pole having visited Cambridge to bring to trial the Reformers Martin Bucer and Paulus Phagius, three years dead, the two churches where they were buried, St. Mary's and St. Michael's, were interdicted as unclean and unfit for

worship until perfumed and washed with "holy" water. Sentence was then passed: "We therefore pronounce Martin Bucer and Paulus Phagius excommunicated and anathematized. . . and condemn their bodies. . . and their writings. . . to be publicly burnt." Early in the next month the dead men, in their coffins, were given to the stake in the market place. (*Fox's Martyrs*, pp. 255-256)

JANUARY 27, 1559 Following the Spanish ambassador's warning that his master would not allow Protestantism to be established in England if he could prevent it, and Pope Paul IV having accused her of "presumption" in ascending the throne without his consent, Queen Elizabeth was fully aware that, to make England a Protestant country, she would have to move slowly and with care. She began by forbidding the elevation of the wafer at Holy Communion. A little later she silenced all preachers temporarily—this in order to prevent the Romish clergy using their pulpits for the spread of sedition; and, in the simple reading of the homilies, the better to instruct her people in the word of God. Thirdly, without dismissing the Roman Catholics about her, she destroyed their influence by appointing men favorable to the Reformation, the great Cecil and Bacon, whom she made secretary of state and lord keeper, respectively. Then the Commons played its part. Parliament opened with the unanimous declaration that Elizabeth was the "lawful, undoubted, and true heir to the crown." Every enactment to the advancement of Protestantism, passed under Henry VIII and Edward VI but abolished by Mary, was brought back. Above all, the royal supremacy was restored, those in authority repudiating every "foreign power and jurisdiction" and giving "faith and true allegiance" only to her who was their sovereign. Elizabeth was moving slowly—but not unnecessarily so. (Wylie, III, pp. 432, 434)

JANUARY 28, 1547 Death of Henry VIII of England, in the thirty-eighth year of his reign. Roman Catholic misrepresentation has magnified his vices and minimised his virtues out of all proportion, for alongside his great contemporaries, Charles V and Francis I, he looms even greater. Their policies, in that they allowed the Vatican to rule them, brought their countries to ruin. Henry's struggle to break the papal authority placed England eventually at the head of the world. He gave his people the Bible, and every protection in reading it. He snapped the chains that held them in slavery to the popedom. He cut out the foul cancer of the monastic system—the system which, by its very nature, cannot but reduce a kingdom to beggary. With personality, character, and motives a universe removed from those of William the Silent, he did for England what that greatest of all patriots did for Holland—made her mistress of her own destiny, prosperous and free, later to become a mother of nations, free as herself, reaching round

the earth. It is by this that history has judged Henry VIII; not by the passions and cruelties which marred his reign, part and parcel of that religion whose darkness, unhappily, clouded his mind all the way to the grave. (Wylie, III, p. 407)

JANUARY 29, 1523 A debate was held in the Council Hall of Zurich between Ulric Zwingle the Reformer, and John Faber, deputising for the Bishop of Constance. Challenged repeatedly to furnish evidence for his religion from the word of God, or even give the lie therefrom to any of the teachings of his opponents, Faber remained utterly at a loss. Councils and canons and the customs of centuries: these he could plead, and he did. But, as Zwingle pointed out, these awe-inspiring "authorities" had neither apostle nor evangelist leading them. What, then, were they worth? At the close of the proceedings the Senate declared in favor of Protestantism, and issued the decree that all preachers throughout the cantons discard the lying traditions of men and proclaim only what was authorized by the Scripture of Truth. (Wylie, I, pp. 454, 459)

JANUARY 30, 1649 Execution of Charles I of England. Like his father, James VI, Charles was constitutionally gloomy, superstitious, and crafty: an easy prey for a scheming priest. The mighty Reformation had drawn its forces to a head in Britain, and, while Ferdinand of Austria was attempting to destroy its outposts with armies, the Jesuit was plotting in England to corrupt it. Two things James had given his son, before descending into the tomb: the crown and the Basilicon Doron, a work he himself had written, in which he stressed, first, the divine right of kings, and, secondly, the anarchical and destructive nature of Presbyterianism. The king's subjects, he insisted, are "not permitted to make any resistance." Here is the key to the ruin that Charles wrought, and a nation's anger which brought him to the scaffold. He died as a traitor to his people; an enemy of their religion and liberties; a royal pawn in the intrigues and wars of the Papacy against the glorious Reformation. (Wylie, III, p. 555)

JANUARY 31, 1556 Five Protestants, bound together to two stakes, died by fire at Canterbury. They had refused to worship the consecrated wafer. Even in their agonies they sang till death silenced them. (Fox's *Martyrs*, p. 240)

from the original Greek, "with simplicity and elegance," and "accompanied with clear and judicious notes," the Book gave again to mankind the very foundation truth of the Christian faith, of which the Roman church, in her apostasy, had robbed them—that it is Christ, and Christ alone, who is the shining way for a lost world to return to God. (Wylie, I, p. 428)

FEBRUARY 2, 1528 The citizens of Berne, assembled in the cathedral by the summons of the magistrates, gave solemn oath with uplifted hands to support the Council in its every measure for the reforming of religion. Secure, then, in this demonstration of the people's co-operation, the magistrates declared null and void the jurisdiction of the bishops of Basle, Constance, Sion, and Lausanne, and released their people from every unscriptural law governing meats and festivals. Immoral houses were suppressed; clergy so inclined were free to marry; church wealth was given to schools, hospitals, and the needy; and those in exile, longing for home, were invited to return. (Wylie, II, p.69)

FEBRUARY 3, 1672 Following a summons from the magistrates, the citizens of Presburg, Roman Catholic and Protestant, assembled in the town hall to hear a paper read, purporting to be an order from the king. The Protestants were commanded to hand over all church property to the Romish hierarchy, which they refused to do until satisfied that His Majesty had indeed ordered it. After deputations had been sent to court, physical violence endured, trial and further trial gone through, sentence was finally given in the palace of the Archbishop of Gran. The Protestants of Presburg being found guilty of treason against the king, their properties were confiscated and given to the Roman Catholic Church. (D'Aubigne, *Protestant Church*, pp. 230-231)

FEBRUARY 4, 1536 Henry VIII of England having appointed commissioners to inspect all abbeys and nunneries in the land, these commissioners now submitted their report. The cruelties and corruptions uncovered were such that a cry went up from the nation that every religious house be abolished. Haunts of superstition and laziness, and of the many and varied abominations born of these two, the monasteries were deservedly suppressed, to the great benefit of industry, virtue, and good and stable government. (Burnet, I, p. 311)

FEBRUARY 5, 1563 The siege of Orléans, stronghold of the Huguenots, was begun by the Duke of Guise. His avowed intention was to destroy the city utterly and "sow its foundation with salt," following which he would hound the last Protestant to his death or from the soil of France. But his own death cut short his

boastings. He died after an attack upon him by an insane nobleman, and, as he breathed his last, he urged upon the queen mother to make peace with the Huguenots—a peace so necessary that whoever would oppose it could be regarded as an enemy of the king and the kingdom. (Wylie, II, pp. 572-573)

FEBRUARY 6, 1562 The Protestants of the city of Erlau—soldiery, nobles, and citizens—having prepared for signature a confession of faith which they made public, binding themselves by oath that under no circumstances would they forsake God's truth, the Romish hierarchy accused them of conspiracy against Ferdinand and the throne. In their defense their representatives assured the king that in everything relating to the government of the country they would obey him implicitly and without question, but in this league and covenant they stood simply for the glory of God and the preservation of His Word, as the ancients, Joshua, Ezra, and Nehemiah, had done. This explanation was accepted, and they were released. (D'Aubigne, *Protestant Church*, p. 95)

FEBRUARY 7, 1555 Dr. Hooper, Bishop of Gloucester, arrived at this cathedral city for martyrdom. During the few days he had languished in Newgate prison the Roman Catholic Bishop Bonner had visited him, to persuade him to recant; but to no avail. The truth that he had taught his people, he was ready, with gratitude to God for the honour, to seal with his life's blood. (Fox's *Martyrs*, pp. 214-215)

FEBRUARY 8, 1587 Mary Stuart, Queen of Scotland, found guilty of plotting against the life and aspiring after the throne of Elizabeth, was executed at Fotheringay Castle. Her protestations of innocence meant nothing in face of the letters over her signature to the Spanish ambassador, and those of the ambassador himself to the king of Spain. Almost every one who had aided her against John Knox and his work of reform in Scotland had died, either on the gallows or in the field—Kirkaldy of Grange, Maitland of Lethington, the Earls of Bothwell, Westmorland, and Northumberland, and all who had been involved with her in the Babington Plot. Divine Providence in their last hours had covered them with dishonour, and she proved no exception. Ruthless ambition, murder, and intrigue are tied about her name for all time. (Haydn, p. 271; Wylie, III, pp. 513-514)

FEBRUARY 9-10, 1529 The citizens of Basle being predominantly Protestant, repeated appeals had been made to the Senate to abolish the Romish Mass, but the senators were for delay and compromise. Their hands were forced, however, by the gathering of the mobs of both persuasions, armed and bent on

battle. An edict was published, making arrangements for open debate on the subject, and, until the debate, in three churches only would one high Mass be said each day. The edict's only effect was to make things worse. The breaking in of one of the cathedral doors, which proved to be the door of a closet filled with images, led to an orgy of image destruction, the Protestants being determined to cleanse the city of this traffic once and for all. The magistrates, faced now with the choice of leading a reformation or being dragged at the heels of a revolution, issued a second decree. The citizens could now vote in the electing of the members of both councils. Idol worship and the Mass were abolished throughout the canton, and the churches were given competent ministers to expound the Word of God. In everything pertaining to religion and the common good 260 guildsmen would be admitted to deliberate with the Senate. Out of the city's tumult had come an established Protestantism, and a state standing foursquare on a constitutional and popular basis. (Wylie, II, pp. 71, 74, 75)

FEBRUARY 11, 1526 Copies of the Word of God were burned outside St. Paul's Cathedral, London. Dr. Fisher, bishop of Rochester, had preached against the German Reformer, Martin Luther, and after the service fires were lit as "Paul's Cross" for the destruction of William Tyndale's New Testament. Cardinal Wolsey being present, the attitude of the Roman Church to the Holy Scriptures was officially defined. She hated and feared them even as she did the Reformers themselves. (Dallmann, p. 29)

FEBRUARY 12, 1401 William Sawtre, parish priest of St. Osyth, London, suffered death by fire, the first Protestant in England to die under the statute "De Haeretico Comburendo." The fragment of the "true cross" he was expected to worship, he spurned, declaring that he would bend his knees only to his God. (Wylie, I, pp. 352-353)

FEBRUARY 13, 1521 Aleander, the papal nuncio, addressed the Diet of Worms and asked of the emperor, Charles V, that the Reformer Martin Luther be put to death. His three-hour harangue was answered by George, Duke of Saxony, who revealed how degradingly poor Germany had become, simply because of the pontifical greed. "Dispensations," he accused, "were procurable for money. . . . Pardons were earned by paying the market price of sin. . . . Abbeys and monasteries were emptied and their wealth transported. . . to enrich foreign bishops. . . ." The duke ended his reply by demanding that a general council be convened, to bring about the much-needed drastic reform. The hierarchy present at the Diet, aware of the rising anger, pleaded that the blame lay with the Vatican. The Pope's tastes, they said, were luxurious and

costly, and he must maintain the gaiety of his court. (Wylie, I, pp. 326-327)

FEBRUARY 14, 1424 Pope Martin V, by letter and again by bull, called upon all the princes of Germany and the King of Poland to make war against, and destroy utterly, the Protestants of Bohemia. Even the Turk was preferable to the heretic. (Wylie, I, p. 191)

FEBRUARY 15, 1560 The Duke of Savoy, his good intentions stifled by the papal nuncio and the ambassadors of France and Spain, issued the edict forbidding his Protestant subjects to listen to their preachers anywhere in his domains. For their first offence they would be fined one hundred dollars of gold; the second offence would mean the galleys for life. Scarcely had this decree been assimilated, when there followed another: not simply that they must boycott their own clergy, but that they submit to the clergy of Rome. Attendance at Mass—or death. (Wylie, II, p. 453)

FEBRUARY 16, 1427 Bull issued by Pope Martin V, calling England to war against Bohemia. With the English ignoring the appeal, the Bishop of Winchester, placed in charge of the crusade, crossed to Belgium where he raised an army nearly quarter of a million strong. This mighty host, at the very sight of those they had come to destroy and even before physical contact had been made, fled from the battlefield in terror, leaving spoil sufficient to enrich beyond his dreams every member of the Hussite forces. (Wylie, I, pp. 195-196)

FEBRUARY 17, 1577 The Perpetual Edict signed at Brussels. Three months earlier, in the Pacification of Ghent, the desires of the Prince of Orange had at last been realised. The infamous edicts of Charles V were no longer in force. Protestantism was established in Holland and Zeeland, and in the fifteen Roman Catholic provinces would be tolerated. The hated Inquisition was abolished, and the united strength of the nation mobilized to thrust the Spanish soldiery from Netherland soil. Throughout the entire land the news had been received amid the wildest excitement—blazing beacon, triumphal music, thundering cannon. That was the Pacification of Ghent. This was the Perpetual Edict, which gave only lip service to the peace while royal treachery waited its opportunity. By the contents of letters, intercepted, passing between Philip II, the Governor, Alonzo da Vargas, and other influential personages, the Prince of Orange was confirmed in his every suspicion. While the nation relaxed, trusting the promises of

him who could not be trusted, it was the Spaniard's design to gain possession of the forts and citadels of the land, and from those strongholds wage his war of final extermination, both of the heretic and his heresy. William's confidence, however, was in the God of battles. If the invader could not be negotiated out of the Netherlands, then he must be driven out by force. (Wylie, III, pp. 120-121)

FEBRUARY 18, 1580 A treaty was signed in Rome between Pope Gregory XIII and the ambassadors of Spain and Tuscany. England was to be invaded and her Protestantism destroyed. Of the thirty-six thousand men agreed upon the pontiff promised ten thousand infantry and one thousand cavalry. Following the assassination of Elizabeth and her ministers, "His Holiness," as "Sovereign Lord of the Island," would "grant power to the Catholic nobles" to "elect a Catholic Lord," who, "under the authority of the Apostolic See," would be declared king, to "render obedience to the Apostolic See, as other Catholic kings have done before the time of the last Henry" (Henry VIII). But this plot was discovered, a copy of the treaty falling into the queen's hands, and when the twenty priest-forerunners landed in England, their mission being to "kill" and "cause insurrection," they were arrested. Nine were executed, but the others escaped. (Close, p. 87)

FEBRUARY 19, 1594 Sigismund crowned King of Sweden. The leaders of the Reformed Church had met at Upsala in the March previous, and had adopted as the nation's declaration of faith the historic Augsburg Confession. This declaration, signed by dukes, knights, bishops, councilors of state, the burgomasters of every city and town, and the representatives of two hundred districts and provinces, now awaited the king's signature, but Sigismund, bigoted and bitter in his Romanism, sought to impose conditions. The estates were adamant. If he would not sign neither would be rule. The monarch yielded, and Sweden's struggle for her Reformation, prolonged over twenty years, at last reached its triumphant climax. (Wylie, II, p. 32)

FEBRUARY 20-21, 1621 Following the battle of White Hill and the defeat of the forces of Protestantism fifty leaders of the Bohemian nation were secretly arrested and committed to prison, an amnesty having first been published to bring them out of hiding. Writs were issued, commanding those who had left the kingdom to return within six weeks, but these being ignored, those concerned were "executed" in the nailing of their names to the scaffold. Count Schlik, speaking for his companions in jail, challenged the inquisitors to tear him in pieces and examine his heart. "Nothing", he assured them, "shall you find, but what we have declared in our

apology. Love of liberty and religion alone constrained us to draw the sword. God has permitted the emperor's sword to conquer. His will be done." They were put to death in the June of the same year. (Wylie, III, pp. 202-203)

FEBRUARY 22, 1546 Burial of Martin Luther at Wittenberg. It is doubtful that, in all the history of the Christian Church, there is a more striking example than this man of the protecting providence of Almighty God. For twenty-five long years, following his appearing before the Diet of Worms, the emperor's edicts and the pope's anathemas were levelled at him, dogged his path, hung about him, yet not a hair of his head did they harm. Day after day, month after month, he forged and hurled his bolts at the Vatican, accusations and exposures that lacerated and burned, rousing the pontifical fury to a pitch beyond words to express. He did this alone, defying all the united might of church and empire, yet he walked without a bodyguard, lived in his little Saxon town, rose in the morning and lay down at night as if he had not one enemy in all the world. He even married and brought up a family. His procession to the grave, as princes, nobles, magistrates, and peasants by the thousand, thronged behind him, was like the march of an army. Luther had died. But what Luther had accomplished, for the cause of God's truth and the liberty of his fellows, will live for ever. (Wylie, II, pp. 107-112)

FEBRUARY 23, 1513 Ulric Zwingle, later to be the spear-head of the Reformation in Switzerland, writing to his friend Vadian, informed him that he was studying Greek, "in order to draw from the fountainhead of truth the doctrines of Jesus Christ." Accused afterwards of being a "Lutheran," Zwingle repudiated this, as the name of Luther and the things the German taught were practically unknown to him. The great miracle of the Reformation was that in the different countries of Europe—Germany, France, Switzerland, England, Scotland, the Netherlands—yet approximately at the same time, men in whose hearts burned love of truth and holiness were driven by conscience and restless mind out of the bosom of a corrupt Papacy. Nor was that enough. They could not remain silent, but must inform and warn their fellow-men. Wickliffe, Tyndale, Lefevre, Luther, Cranmer—in all of them the Spirit of God urged and prompted to the translation of His Word, for only in the entrance of that Word comes the Light. (D'Aubigne, *Reformation*, II, pp. 318-319)

FEBRUARY 24, 1500 Charles V, head of the Holy Roman Empire, was born. The outstanding of the gifts brought to his cradle was the one from the hierarchy of Flanders, a copy of the New Testament beautifully bound and bearing the Lord's injunc-

tion, "Search the Scriptures." Yet the whole of his adult life, almost; the mighty resources of his mighty empire; his strength, his soul, his salvation; these he spent and sacrificed, fighting against that Word of God and against the monk who had wrested it from the hands of the priesthood and given it to mankind. The career of Charles V ended where the career of Martin Luther began: in a monastery. Their names travel together down the centuries, but what a contrast in what they mean. The soldier-monarch embodies intolerance and cruelty; the Reformer faith, courage, and inspiration, waxing brighter and brighter toward the perfect day. (D'Aubigne, *Reformation*, VIII, p. 129; Wylie, 11, p. 123)

FEBRUARY 25, 1525 The battle of Pavia, resulting in victory for the emperor, Charles V, and in defeat and captivity for the French monarch, Francis I. Following eleven months of imprisonment, Francis signed the Treaty of Madrid, by which he renounced his claims to Milan, Genoa, and Asti, and surrendered the overlordship of Flanders, Artois, and Tournai; but he repudiated the treaty the moment he set foot on French soil. The next move was the forming of the Cognac League against the emperor, the chief conspirator and confederate being the Pope. Again and again, and yet again, in the story of the Papacy, this one fact emerges—that no matter how Catholic the nations may be, the "vicars of Christ" keep them at each other's throats, the more to weaken and impoverish them, and the more securely to build among their ruins the power of the priest. (Hulme, p. 259)

FEBRUARY 26, 1568 Philip II of Spain, confirming a decree of the Inquisition, sentenced every man, woman, and child in the Netherlands to death. The only exceptions were a few persons "specially named." Aimed at the complete eradication of the nation's Protestantism, this edict spawned every cruelty, barbarity, and horror inflicted upon the Dutch in the thirteen years that followed. Roman Catholics also on many an occasion suffered torture and death, either because of their wealth, which was confiscated, or because they held to the principles of toleration with the Prince of Orange, until, in the Act of Abjuration, the yoke of Spain was thrown off for ever. (Motley, II, p. 129)

FEBRUARY 27, 1673 John Ampringer was appointed to the vice-regal post vacated by the Archbishop of Gran. The churchman now devoted himself to the task of dealing personally with the problem of heresy wherever it existed throughout Hungary. Far and wide he traveled, with his handful of Jesuit advisers and his company of dragoons, confiscating Protestant property, banishing Protestant pastors, and, where he felt that circumstances called for it, dealing out death to the Protestant parishioners. There was

little likelihood that he would be hindered in his "crusade," for Ampringer was of character similar to himself. He would stoop to any level to maintain his authority over his fellow countrymen. (D'Aubigne, *Protestant Church*, p. 235)

FEBRUARY 28, 1547 Edward VI crowned King of England. His was the first coronation procession in which the Bible, the "Sword of the Spirit of God," was borne and given the place of honor. During his reign the Church of England, under Archbishop Cranmer, went far in throwing off everything of Rome that had no Scriptural sanction. This applied particularly to the practice of idolatry. The consecrated and worshiped wafer gave way to the bread and wine of Holy Communion, and all images were removed from the churches, a step which earned for Edward the title by which he will forever be known to history—"the English Josiah." (2 *Chronicles* 34:1-7. Wylie, III, pp. 409, 411-412)

FEBRUARY 29, 1528 Patrick Hamilton, first of the Scottish martyrs, died at the stake at St. Andrews. He would not retreat from the position that there is but one Mediator between God and men, the Man Christ Jesus; he refused to offer prayer to Mary, or to the "saints"; and he repudiated that such a place as purgatory existed. His last words were a plea for his country: "How long, O Lord, shall darkness overwhelm this realm? Lord Jesus, receive my spirit." (Wylie, III, p. 476)

MARCH

MARCH 1, 1638 Signing of the Scottish Covenant in the Greyfriars Churchyard, Edinburgh. From the Grampian mountains in the north, from the borders of England southward, a mighty host converged on the capital: noblemen, barons, burgesses, ministers, and the citizenry at large, all of them with one object in view, and that the highest and holiest conceivable. They were entering into covenant with their God. They would sign themselves, or would witness others sign on their behalf, a document proclaiming to the world, then and for centuries to come, their love of the gospel, their fidelity to the Reformation, their undying hatred of prelacy and popery. This Solemn League and Covenant was Scotland's answer to the arrogance of Charles I, and its signing the opening scene of that bloody conflict between the throne and the people which lasted for fifty years, ending in the Revolution, the overthrow of the House of Stuart, and the arrival on British soil of the Protestant Prince of Orange to assume the crown. (Wylie, III, pp. 543, 623-624)

MARCH 2-3, 1546 George Wishart, one of the pioneers of the Reformation in Scotland and whose mantle fell upon John Knox, following trial for heresy was strangled and burned at St. Andrews. He died at the hands of the infamous and immoral Cardinal Beaton, following three years of preaching in different parts of the country, the churchman's hatred against him deepening with every day that passed. His last meal on earth, spent with friends, he converted into a "last supper," and assured them before they bade him goodby: "Behold my visage! Ye shall not see me change my color. The grim fire I fear not. I know surely that my soul shall sup with my Saviour this night." Wishart has the reputation of being the first to impress upon the Church in Scotland to reduce her ordinances and sacraments "with rigorous fidelity to the standard of Christ's Institutions." (D'Aubigne, *Martyrs*, pp. 435-436, 444; Lorimer, p. 154)

MARCH 4, 1571 An attack was launched upon the Protestants of Rouen as they gathered for worship outside the city walls, fifteen of their number being killed. This was one of the acts of violence, contrary to the law, by which the priest-incited mobs were making life for the Huguenots a thing of misery, and which would culminate in less than two years in a massacre, regarded as a crime and tragedy second only to the Crucifixion. (White, p. 336)

MARCH 5, 1684 John Dick, Covenanter, was hanged at Edinburgh. "I own the work of Reformation. . . contained in the confession of faith. . . and I lay down my life willingly and cheerfully for Christ and His truth." (*Cloud of Witnesses*, pp. 464, 466, 480)

MARCH 6, 1629 Ferdinand of Austria issued his Edict of Restitution, commanding that all property and goods held by the Reformed from the Peace of Passau be restored to the Roman Church. Had this been all it would have been enough, but there was much more. Ferdinand and the Catholic League had not simply the destruction of Germany's Protestantism and its liberties in mind. To the long list of military victories behind them they would add the overthrow of Denmark and Sweden, then France and England. With the heretic and his heresy annihilated, all Europe would be brought under the best of all political constitutions—one king (Ferdinand), one law (canon law), one god (the Pope). It was the threat behind this edict that moved Gustavus Adolphus to renounce the throne of Sweden and bring Ferdinand to the dust. (Wylie, III, pp. 269, 272)

MARCH 7-12, 1522 Martin Luther, the Reformer, having

spent eleven months in the Wartburg Castle and completed there his New Testament in German, returned to Wittenberg. With the emperor's ban still upon him he walked in danger of his life, but the rise of an evil faction in the city, men who denied the word of God and threatened the faith and peace of the people, constrained him. In the course of a week he preached a series of sermons in which he stressed the absolute supremacy and irresistible power of the Holy Scriptures. Let the divine law be proclaimed. The Word of God had created the heavens and the earth, and it alone must be the operating force in the bringing down of the papedom and the setting up of the Kingdom of Christ. He, Luther, surely had proved the power of that Word, for while he lay sleeping, or sat eating and drinking, the truth he had proclaimed shook the Papacy to its foundations, weakening and breaking it as no prince or army had succeeded in doing in centuries. One thing only was needed, or could prevail, to uproot every falsehood and arrest every wrong practice. Spread the doctrine. If this were done, in season and out of season, the altar, the confessional, and the graven image would fall, and man would walk and worship in the light of the glory of God in the face of Jesus Christ. The enemy in their midst rejected the authority of the Scriptures because they themselves intended lording it over the people. But to the law and to the testimony: if they speak not according to God's Word, then there is no light in them. The sermons the Reformer preached that week destroyed the influence of the troublemakers once and for all. (Wylie, I, pp. 483-484)

MARCH 13, 1529 The Elector, John of Saxony, accompanied by Melanchthon, Luther's assistant, entered the city of Spires. The diet called by the emperor was for the purpose of rendering null and void the Edict of Spires, of three years before. This meant the resurrection of the Edict of Worms, which in its turn meant death and destruction to the Reformers and the Reformation. The German princes threatened revolution and war, yet a cunning move on the part of the Roman Catholic body was passed by a majority of votes. That which is the law and the practice now, they suggested—let this remain till the meeting of a general council settle the issue satisfactorily to all. By this measure they ensured that in every state where the Edict of Worms was law, Protestantism would continue under the severest handicaps, persecution, and suffering. Not only so; any state desiring in future to throw off the Roman yoke would be unable to do so: the law would stand; Rome would retain the ascendancy till the meeting of that general council. The Protestant princes were faced with a choice—to capitulate, or to express and stand by their faith, whatever the consequences. How shall they choose? (Wylie, I, pp. 548, 551)

MARCH 14, 1590 Henry of Navarre, leading his Huguenots to the siege of Paris, encountered the armies of the Catholic League on the plains of Ivry. As he thought of the sufferings inflicted on his people, the sight of the enemy so affected him that he prayed, asking God that, were he to fall in battle that day, his blood might be the last to be shed in the strife that divided France. (Wylie, II, p. 619)

MARCH 15, 1543 An act was passed by the Scottish Parliament, making it lawful for every citizen to possess and read the Holy Scriptures in the mother tongue. For the first time the nation saw, in their true light and in all their ugliness, the "pride, the craft, the tyranny and the abuses," of the Roman Antichrist, and in a few years the rotting fabric of the Papacy was torn down and the edifice of Protestantism rose in its place. (Wylie, III, pp. 480, 495)

MARCH 16, 1633 Following the death of Gustavus Adolphus at the battle of Lützen, Oxenstierna, Chancellor and friend of the king, immediately took control. Knowing perfectly the course that had been pursued, and in the zeal of his Protestantism fully sympathetic, he was by far the best fitted to carry out the views his late master had held. In a matter of months the senate met at Stockholm, and the resolution was passed: "To prosecute the war against the emperor and the Popish League, until it should please Almighty God to establish a happy peace for the good of His Church." This peace came fifteen years later—the Pacification of Westphalia. (Wylie, III, pp. 299, 304)

MARCH 17, 1672 Louis XIV of France, in concert with Charles II of England, launched war upon Protestant Holland, attacking by land while his ally attacked by sea. The French monarch, according to his ambassador in Vienna, had undertaken this war solely for the "extirpation of heresy." On this account the line of battle was so arranged that the British navy might be destroyed, bringing the Dutch navy down with it. Thus, in the mutual overthrow of the two great naval powers of Europe, Roman Catholic France would emerge mistress of the seas, therefore mistress of every continent and island on earth. The fetters of the body fastened by Louis upon his conquered foes would soon be accompanied by fetters of the mind and conscience bound there by the priest. Pope Innocent X and the Great Monarch seemed within reach of their basic objective, Protestantism utterly and everywhere uprooted, when there fell across the battlefields and smoldering cities of the Netherlands the shadow of another William, a second Prince of the House of Orange, who would scatter their hopes to the four winds: build again upon the sure

foundations that the Reformers had laid: and keep the door open of freedom and truth for generations yet unborn. (Wylie, III, pp. 576-577)

MARCH 18, 1675 Thirty-six of the Protestant clergy of Hungary, held in the dungeons of Komorn, began their forced march to the slavery of the galleys at Naples. Their sufferings en route stirred the conscience of Europe, and they were released in February of the following year, the Dutch admiral, de Ruyter, in Naples at the time, sending his men aboard the galleys to ensure no further delay in carrying the release orders into effect. The lies published by the Jesuit Kellio had been replied to by George Lanyi, one of the condemned men who had escaped on the Naples road, and, on their case being re-examined by command of King Leopold, they were declared innocent of the charges laid against them, their sentence was reversed, and they were at liberty to go. This order might have been ignored and the martyrs' agonies prolonged indefinitely, but de Ruyter's dropping anchor in the bay saved them. (D'Aubigne, *Protestant Church*, pp. 255, 263-264)

MARCH 19, 1558 Cuthbert Symson, following torture, was condemned to the stake in the company of two others, Hugh Foxe and John Devinish. They died at Smithfield, in the heart of London. Bonner, the Bishop of London, was constrained to praise the man on whom he had inflicted such agonies. "You see, then, his patience. Thrice in one day has he been racked in the tower. In my house also he has felt sorrow, yet never have I seen his patience broken." The martyrs' crime was that they were unable to accept articles of the Roman religion for which there was no authority in God's holy Word. (Fox's *Martyrs*, pp. 266, 268)

MARCH 20, 1415 Pope John XXIII, following the decision of the Council to depose him for his "more than forty-three most grievous and heinous crimes" against humanity, slunk from the city of Constance in disguise, but was cited to appear and answer the charges brought against him. "This decision," said one of those who addressed the council, "ought to be engraved in the churches of the world as a law to crush all monsters of ambition and stop the flatterers who say that a Pope is not subject to a council, and cannot be judged by one." (Wylie, I, pp. 151-152)

MARCH 21, 1556 Thomas Cranmer, Protestant Archbishop of Canterbury, died at the stake at Oxford. In a moment of weakness he had returned to the Roman obedience, and Cardinal Pole being determined to disgrace both him and the Reformation, it was arranged that he submit to the Papacy in public in the

Church of St. Mary. His burning was inevitable, recantation or not. Cranmer, however, had again changed his mind. In the pulpit he repudiated the pope and his pretended authority. "I refuse him, as Christ's enemy and antichrist, with all his false doctrine, and as my hand hath offended, writing contrary to my heart, when I come to the fire it shall be burned first." He died praying the prayer of Stephen: "Lord Jesus, receive my spirit." (Acts 7:59. Fox's *Martyrs*, pp. 245-249)

MARCH 22, 1532 The English hierarchy sent notice of their submission to the king, Henry VIII, to acknowledge the royal supremacy. A subsidy of £100,000 from the Province of Canterbury and £18,000 from that of York accompanied the document, and Henry graciously released them from the penalties of *praemunire*. Except for the brief and miserable reign of "Bloody Mary" (1553-1558) this was the end of the papal authority in England. (Wylie, III, p. 395)

MARCH 23, 1526 Charles V, head of the Holy Roman Empire, issued his decree from Seville that the Edict of Worms be put into effect. Martin Luther must die, and his heresy must be crushed. The decree achieved nothing. The Reformer being on German soil and the German princes refusing to co-operate, it was a dead letter. (Wylie, I, pp. 520-521)

MARCH 24, 1521 Gaspard Sturm, imperial herald, arrived in Wittenberg with the summons to Martin Luther to appear at the Diet of Worms. To the anxious friends who begged him not to go, the Reformer replied: "I will neither recant nor flee. I will go to Worms in spite of all hell and the prince of the power of the air. With the help of Christ I will never desert the Word." (Wylie, I, p. 329)

MARCH 25, 1409 The Council of Pisa, opened, specially convened to end the scandal of the papal schism. After days of anxious deliberation the then rival Popes, Gregory XII (Rome) and Benedict XIII (Avignon), were condemned as "incorrigible heretics," schismatics "guilty of plain perjury," and deposed, the Cardinal of Milan being afterwards elected as Alexander V. This only made matters worse. With Gregory and Benedict scorning both Council and decision, there were now three pontiffs instead of two. In the eyes of all serious students of history, in this schism of the papacy the nonsense of apostolic succession received its death wound. (Wylie, I, p. 363)

MARCH 26, 1526 The emperor, Charles V, writing to his brother, Ferdinand, gave command to the German princes that,

until he had reached Rome and conferred with the Pope on the calling of a general council, nothing was to be done "contrary to the customs and ceremonies of the Church." Not only so, but in all things the "form and tenor of the Edict of Worms" must be observed and maintained. This, to the disciples of Protestantism, meant chains, imprisonment, and the stake. There was no escape. Wherever they looked, no one could help. Then, out of the inscrutable councils of God, Pope Clement formed the Cognac League against the emperor, dreading his vast and mighty power. No longer at the head of Christendom, now divided and threatening him, Charles, instead of uniting with the Pope to crush Protestantism, calls upon Protestantism to aid in subduing the Pope. It was from this strange and miraculous turn of events that there came the decree of toleration, which, in all history of the Papacy, dealt the first legal blow at that institution's so-called supremacy and infallibility. (Wylie, I, pp. 526-530)

MARCH 27, 1555 William Hunter, silk weaver's apprentice, died at the stake at Brentwood. As he prayed, and at the very instant that he uttered the words, "Son of God, shine upon me," the clouds parted and the sunlight was in his face in such strength that he was obliged to turn his head. His brother encouraged him to dwell upon the passion of Christ, "and be not afraid of death," but he assured him: "I am not afraid." He died breathing his confidence that God would receive him into His everlasting kingdom, cleansed and forgiven through the blood of the Lamb. (Fox's *Martyrs*, II, p. 123)

MARCH 28, 1569 Pope Pius V wrote to Charles IX of France, his letter followed soon afterwards by others of similar nature to Catherine de Medici, the Duke of Anjou, and the Cardinal of Lorraine, urging vehemently the massacre of the Huguenots. This took place three years later, in the pontificate of Gregory XIII, when nearly 100,000 men, women, and children were butchered throughout France over a period of six or seven weeks. (Wylie, II, p. 591)

MARCH 29, 1558 Geofroi Varaile died at the stake in Turin. As a monk, and being a preacher of unusual eloquence, he had traveled in the company of the famed ecclesiastic, Bernardo Ochino, founder of the Capuchin order. He had, however, found himself completely at a loss to meet the arguments of the "heretics" he had sought to convert, and, much disturbed in mind, had fled to Geneva. There he learned of the truth of God to the saving of his soul. Ordained a pastor, he visited, among other places, his native town of Busco. Being apprehended there, he

was brought before the Inquisition of Turin and condemned. The Spirit of God enabled him, amid the flames, to sing the Saviour's praise with loud and firm voice to the end. (Wylie, II, pp. 451-452)

MARCH 30, 1555 Dr. Robert Farrar, Bishop of St. David's, died at the stake at Carmarthen, Wales. Six times examined by Henry Morgan, the bishop who then occupied his See, the martyr steadfastly resisted every attempt to influence him away from the Scriptures, and he was delivered to the secular power. He assured the crowds assembled that the Lord would grant him complete victory over his agonies, and the sign would be that he would make no movement while the flames consumed him. Nor did he. (Fox's *Martyrs*, pp. 220-221)

MARCH 31, 1547 Death of the French king, Francis I. He died in great distress of mind, remembering with bitter remorse his ultimatum to the Protestants of Provence two years before, that they embrace Roman Catholicism or be destroyed. It was one of the most terrible massacres in history, twenty-two towns being given to the flames and the inhabitants murdered with harrowing cruelty, regardless of age or sex. The dying monarch pleaded with his son that the men who led the butchery should receive their just deserts. (Wylie, II, pp. 512-514)

APRIL

APRIL 1, 1526 The French monarch, Francis I, learning that his friend, the Protestant nobleman Louis de Berquin, was in the hands of the monks and marked for death, ordered his release. It was the third time that the king had intervened on the courtier Reformer's behalf, and for three years more de Berquin continued to plague the church authorities with his exposures, his ridicule, and, above all, his burning zeal in evangelism. He might well have been the Luther of France, but his enemies eventually encompassed his destruction. Following the mutilation of an image of the Virgin, and the monks' working on the king's superstitious fears, de Berquin was arrested, and in April of 1529, put to death. On his way to the stake the martyr was asked why he had arrayed himself in his finest attire—silk, satin and damask, and golden hose. He replied that he was on his way to see His Majesty—the King of Kings and the Monarch of the universe. (D'Aubigne, *Martyrs*, p. 326)

APRIL 2, 1564 John Calvin's last appearance in public, in which he was borne to church in a chair. He remained through the entire service, received the Sacrament at the close, and united

his voice with the others in the hymn, "Lord, [now] let thy servant depart in peace." Less than two months later the Reformer was dead. It was because of Calvin that the city of Geneva, without strength or riches, without weapons or territory, was able to proclaim to the world truth and freedom and a home for the oppressed in the very teeth of Italy, France, and Spain, joined together and pledged to the bloody triumph of priestly despotism. Because of Calvin this city has seen herself the recipient of the divine blessing, and has enjoyed a prosperity, a respect, and a security, which even the most powerful states have not often achieved. (Wylie, II, pp. 368, 371)

APRIL 3, 1530 Martin Luther preached in the castle church of Torgau before the Elector of Saxony and the nobles who were to accompany him to the Diet of Augsburg. From the text, Matthew 10:32, the Reformer assured his hearers that the cause they had espoused being God's own cause, He would never allow it to be overthrown—a prophecy more than amply fulfilled. (Wylie, I, p. 582)

APRIL 4, 1687 James II of England published his "Gracious Declaration for Liberty of Conscience." It was a fraud—a sop thrown to the Nonconformists to allay suspicion while the established church in its Protestant character was being destroyed, following which Nonconformity itself would be sacrificed. The nation rejected the sweetened poison and prepared for the coming struggle. Which would survive: Protestantism, the supremacy of law, civil and religious liberty—or the king's dictatorship, with the priest the power behind the throne? Time alone had the answer. (Wylie, III, pp. 614-616)

APRIL 5, 1566 The cruelties of the Inquisition in the Netherlands having become unbearable, the League of the Flemish Nobles petitioned the regent, the Duchess of Parma, to advise Philip II to abolish the tribunal and convoke the States-General. The duchess instructed the Inquisition to act with discretion, but this was mockery, as those condemned to the stake were simply beheaded instead. Finally the Protestants decided to witness to their faith in public, warning the king in their thronging thousands that they were able and ready, if driven to it, to offer effective resistance. (Motley, I, pp. 425-426)

APRIL 6, 1568 William of Orange, declared an outlaw and with his possessions confiscated by Philip II, commissioned his brother, the Count of Nassau, to levy troops in readiness for war. The document expressed the determination to "prevent the desola-

tion hanging over the country by the ferocity of the Spaniards. . . to prevent the extirpation of all religion by the edicts. . . to save the sons and daughters of the land from abject slavery," and the banners borne into battle blazed the watchword, "Freedom for Fatherland and Conscience." The war of liberation was underway. (Motley, II, pp. 150-153)

APRIL 7, 1378 Beginning of the Papal schism. The Cardinals, assembled in the Quirinal to elect a successor to Gregory XI, chose the Archbishop of Bari—a choice made through fear of the mobs outside, who were demanding with oaths and threats an Italian pontiff. Later, this election was declared void, and a Frenchman was appointed, the Bishop of Geneva. For fully a half century Christendom beheld the spectacle of rival "Vicar(s) of Christ", sometimes two, sometimes three, cursing one the other and sending armies into the field to defend and prove their claims, a spectacle which did much to influence untold thousands in favor of Reform. (Wylie I, pp. 106-107)

APRIL 8, 1632 Gustavus Adolphus of Sweden, leading his armies against Austria, arrived at Augsburg, city of the immortal confession. Augsburg, however, had forgotten its former glory and would not admit him. Loth to attack the city because of what had transpired within its walls, Adolphus appealed to the citizens, reminding them of their past and of the fact that he had pledged himself to destroy the great enemy of their faith and liberties, and even now was on his way to do so. The people responded, the gates were opened, and as his men marched in Adolphus was assured on all sides of loyalty to himself and to the crown of Sweden. (Wylie, III, p. 292)

APRIL 9, 1522 Melchior Bottli, representing the Bishop of Constance, addressed the Council of Zurich and accused the Reformer Zwingle of preaching doctrines injurious to public order. Zwingle scorned this, pointing out among other things that, after four years of his presence and influence, Zurich was the most peaceful city in the confederacy, a veritable model of good behavior. At the close of the conference John Vanner, Bottli's friend, declared his acceptance of the Protestant faith. (Wylie, I, p. 451)

APRIL 10, 1533 Death of Frederick I, "the Good King" of Denmark. With his passing, the Reformation in Denmark seemed to be in danger. The Romish hierarchy browbeat the nobles, restored the tithes, and proceeded to take over the cathedrals, monasteries, and manors, of which they had been despoiled. The mistake which proved their undoing was to indulge also in persecution, for when they laid hands on the Reformer and onetime friend

of the king, John Taussan, the citizens of Copenhagen came out in thousands in revolt. Taussan was released, the cathedral church was restored to him, and, following the election to the throne of Christian III, the cause of Protestantism flourished anew. (Wylie, II, pp. 45-46)

APRIL 11, 1525 The Reformed pastors of Zurich, appearing before the Council of Two Hundred, demanded enactment by the senate that at the coming Easter the celebration of the Lord's Supper be conducted according to the Saviour's institution. Following strenuous protest by the under-secretary of state and open discussion on the subject between him and the Reformer Zwingle, the council decreed that the Mass be abolished, and that on the next day, Maundy Thursday, the Supper be observed after the teaching and practice of Christ and His apostles. (Wylie, I, 470)

APRIL 12, 1523 William Briconnet, Bishop of Meaux and convert to Protestantism, through fear of the stake renounced his new-found faith, and, returning to his diocese, published three edicts: restoring the practice of public prayers to the Virgin, banning the writings of Martin Luther, and condemning all Protestant preachers to silence. These edicts being ignored there broke out the cruel persecutions in which France gave her first martyrs in defence of the Reformation. (Wylie, II, p. 141)

APRIL 13, 1657 Oliver Cromwell, petitioned by the Commons to accept the crown of England and reign as king, refused. "I am not contending for one name compared with another. . . for I should think any name were better than my name, and any person fitter than I am for such business. . . . I am ready to serve, not as a king, but as a constable—a good constable, set to keep the peace." Cromwell refused the crown, first, because he shrank from offending the good men of republican sentiment who had helped him restore peace and order in England and raise the nation out of the slough into which two Stuarts had cast her; and secondly, because, in his eyes, all that really mattered were England's Protestantism and liberties. Kings and dynasties were accidental and incidental. He had asked and answered within his own spirit the vital question, What shall we preserve in this nation: that which is of secondary importance or that which is essential? The crown of England meant nothing to him. That England should be pure and true in its worship of God, and a people free—that meant everything. (D'Aubigne, *The Protector*, pp. 237-241)

APRIL 14, 1570 Act of Union signed between the Reformed Churches of Poland, Russia, Lithuania, and Samogetia. Expressing their oneness in the doctrines of Protestantism, and agreeing that

each assembly be free "to administer its own discipline and practise its own rites" so long as "the foundation of our faith remain pure and unadulterated," they entered into "sacred obligation to defend, according to the Word of God, this their covenant in the true religion of Christ." (Wylie, III, pp. 176-177)

APRIL 15, 1598 Henry IV of France issued the Edict of Nantes. This decree brought freedom and rest to the Huguenots after thirty years of sore persecution. Their children could now be received into the schools, their ailing into the hospitals, and their poor given a share in the alms. They were free to publish books, build colleges for the spread of the faith, and meet in synod once every three years. Henry IV, a convert to Rome for the sake of a united France, was still Henry of Navarre, at heart a Protestant. (Wylie, II, p. 622)

APRIL 16, 1647 John d' Alba, a servant to the Jesuit fathers at the College of Clermont in Paris, was brought to trial on a charge of larceny. Admitting stealing from his masters, he pleaded that their teaching encouraged a servant so to recompense himself if he felt that he was not being paid sufficient wages. The judge ordered that d' Alba be whipped, and that the writings of the Jesuits on the subject of theft be burned. If they continued in such teachings, it would be on pain of death. (Wylie, II, p. 401)

APRIL 17-18, 1521 Martin Luther at the Diet of Worms. In the presence of the emperor, Charles V, six electors, eight margraves, thirty archbishops, bishops, and abbots, seven ambassadors, the deputies of ten free cities, princes, counts, sovereign barons, and the papal nuncio, the monk-Reformer stood alone. His trust in that hour was not in the arm of flesh, but in his God. Certain books having been submitted to him, Luther acknowledged his authorship and in a two-hour speech outlined and defended their contents. He had expounded the basic principles of faith and morals, his only court of appeal the Holy Scriptures. He had waged war against the Papacy—its errors in doctrine, the dissolute lives of its clergy, the crying injustices of its government—all of which together had reduced Germany to serfdom. He had also attacked those men who sought to justify this evil system, and while he may have been harsh in his language, every word written was true. He would not retract. Commanded three times to submit to the church, Luther three times refused. "Here I stand. I can do no other. May God help me. Amen." (Wylie, I, pp. 337, 344)

APRIL 19, 1529 Final session of the Diet of Spires and the Great Protest. King Ferdinand having issued his orders that the

Lutheran princes yield to the throne and the hierarchy, and shown his contempt by leaving the city without waiting for their reply, the princes, led by the Elector of Saxony, read their historic declaration before his empty chair: "We protest before God, our only Redeemer who will one day be our Judge, that we neither consent nor adhere to anything that is contrary to His Word, to our right consciences, (or) to the salvation of our souls." The protest was subscribed by the Elector of Saxony, four princes, and fourteen of the chief cities of Germany. Martin Luther, who eight years before had stood alone, had now become a mighty host. (Wylie, I, pp. 550-551)

APRIL 20, 1555 William Flower of Cambridge, converted priest, was condemned and excommunicated as a heretic by Bishop Bonner of London. He died at the stake some days later, in the churchyard of St. Margaret's, Westminster. (Fox's *Martyrs*, pp. 224-225)

APRIL 21, 1529 A diet was held at Zurich and a resolution passed, calling on the Romish cantons to sever their association with Roman Catholic Austria and bring to an end the persecuting and murdering of the Protestant pastors under their jurisdiction. The only reply was insult and threat. (Wylie, II, p. 78)

APRIL 22, 1567 William of Orange, forced by circumstances he could not control, left the Netherlands for Germany. Soon after his arrival he learned of the instructions given by the King of Spain to his governor, the Duke of Alva: "Arrest the Prince. . . and let not his trial last more than twenty-four hours." Following his departure, tens of thousands of the nation's Protestants were put to the sword or hanged, their scaffolds being made from the timbers of their own churches, leveled to the ground. The shadow of death was over the land, from frontier to the sea. Less than a year later, having worked feverishly and secretly, establishing a thousand contacts in Germany, England, and France, enlisting troops daily without the sound of a single drum, William threw down the gauntlet to the royal butcher of Madrid. War he would answer with war, blood with blood, till the Netherlands were free. (Motley, II, pp. 74, 78, 147)

APRIL 23-24, 1655 The Massacres of Piedmont. The Duke of Savoy, his aim being the annihilation of every Protestant in the valleys, had sent the Marquis di Pianeza with an army of 15,000 to the task. In the hours of the night they took control of every roadway, and of the two great passes leading into France, and at four o'clock in the morning, the signal having been sounded from the castle hill of La Torre, the massacre began. "Our valley of

Lucerna. . . resembled a furnace. . . the air filled with a darkness like that of Egypt. . . from the smoke of towns, villages, temples, mansions. . . burning in the flames of the Vatican." The few scattered survivors of this horror, having in mind to abandon their country, were persuaded by the pastor and historian Leger to remain, to build again their Zion, "in the faith that the God of their fathers would not permit the Church of the Valleys to be overthrown completely." (Wylie, II, pp. 484-486)

APRIL 25, 1564 John Calvin, one month before his death, wrote his will. His worldly goods amounted in value to \$225.00. Cardinal Sadoleto, passing through Geneva, paid the Reformer the courtesy of a visit, and was deeply surprised at the humble aspect of his home and the fact that no retinue of servants attended to his needs. Pope Pius IV, when told of his death, acknowledged that "that was the strength of that heretic. . . Money was nothing to him." Calvin thanked the Lord for the mercy that had delivered him "from the abyss of idolatry"; that had brought him "into the clear light of His gospel"; that had "borne so tenderly with my sins and offences," for which, he said, he ought to have been "cast from Him and destroyed." (Wylie, II, pp. 359-361)

APRIL 26, 1550 A special edict was issued by the emperor, Charles V, commanding that all persons throughout the Netherlands suspected of heresy were to be arrested and detained, "notwithstanding any privileges or charters to the contrary." The inquisitors had full powers "to chastise, degrade, denounce, and deliver. . . for punishment. . . without application to the ordinary judge." It was of the greatest importance, moreover, that the inquisitors make it clear "that they were not doing their own work, but [the work] of Christ." Following the emperor's abdication in favor of his son, Philip II, this infamous decree was renewed and confirmed in the opening month of Philip's reign, November of 1555. (Motley, I, p. 286)

APRIL 27-29, 1562 Simon Faveau, Protestant minister of Valenciennes, and a companion, while being bound to the stake for death, were rescued by the infuriated mobs, led by a woman. These same mobs had thronged the streets, day and night, for six months, threatening the authorities and encouraging the pastors, assuring them that every attempt to put them to death would be foiled. The prisoners were taken back to jail, and that same evening, the crowds taking matters into their own hands, the doors were forced and the condemned men rescued. They were then prevailed upon by their people to leave the city. Cardinal Granvelle, beside himself in his frustrated rage, informed the government at Brussels, and the Duke of Aerschot, with a company of his

regiment, was sent down on the mission of vengeance. All who were suspected of having taken part in the tumult were apprehended, and on the 16th of the next month the executions commenced—burning and beheading till the resistance was crushed. (Motley, I, pp. 297-298)

APRIL 30, 1564 John Calvin, on his deathbed, spoke to the members of the Geneva Senate for the last time. Reminding them that the Word of God and the gospel had raised the city to its exalted station, he urged upon them to maintain the faith in its purity, whatever the cost, confident that if they were obedient to the heavenly vision the divine protection would never depart from them, and Geneva would be a light to the nations for centuries to come. (Wylie, II, p. 368)

MAY

MAY 1, 1532 James Bainham of Gloucester died at the stake at Smithfield, London. Accused of denying the “blessed Sacrament of the altar,” he replied that he denied only the Romish “idolatry of the bread . . . that God should dwell in a piece of bread.” The Sacrament as instituted by the Saviour he did not deny, but believed in. He exhorted the crowds that the Word of God would enlighten them and deliver them from the errors in which they lived. “Behold, ye papists,” he cried, as the flames rose about him, “ye look for miracles, and now ye behold one, for in this fire I feel no pain. It is to me as a bed of roses.” (Wylie, III, p. 382)

MAY 2, 1507 Martin Luther was ordained to the Roman Catholic priesthood. Writing at the time to a friend, he expressed the fervent hope that he would always be grateful for the “magnificence” of the “divine goodness,” and would faithfully “discharge the office committed to me.” But following his conversion to Christ and recalling the bishop’s words, “Receive thou the power of sacrificing for the quick and the dead,” the blasphemy of the position he had occupied made him cringe. The Roman Mass cannot stand in the light of Hebrews 7:27. (Wylie, I, p. 243)

MAY 3, 1570 His two predecessors having held back the bull of excommunication against Elizabeth of England, hoping for her return to the Roman obedience, and the queen having made no move in that direction, Pius V, impatient and intolerant, pronounced sentence: “We do out of the fulness of our apostolic power declare the aforesaid Elizabeth, being a heretic, to have incurred the sentence of anathema, and to be cut off from the

body of Christ. We declare her to be deprived of her pretended title, and command all and every the noblemen, subjects, people, and others aforesaid, not to obey her, or her mandates and laws. Those who do, we do strike with like sentence of anathema." Following publication of the bull the assassination of the Queen was attempted nine times. (Wylie, III, pp. 441-444)

MAY 4, 1415 The Council of Constance, having examined the writings of John Wickliffe, the English Reformer, and condemned forty-five of his propositions as heretical, ordered that his bones, already thirty years in the grave, be exhumed and burned. This same council, prior to dealing with Wickliffe, had solemnly decreed that a general council was superior to even a Pope. "A General Council, representing the whole Catholic Church. . . hath power of Christ immediately: to the which power every person. . . yea, being the Pope himself, ought to be obedient in all things as concern the reformation of the Church. . . in the Head as in the members." (Wylie, I, p. 149)

MAY 5, 1572 Death of Pope Pius V. This pontificate was perhaps the stormiest in all the stormy history of the Popes. From the day that Pius ascended the throne to the day he died neither Europe nor Asia had rest. Raising armies, giving orders for battle, inciting monarchs to the slaying of those of their own subjects he regarded as the enemies of God and the Vatican, the Lutherans of Germany, the Huguenots of France, the Calvinists of England and Scotland—this seemed to be the air he breathed; this, to him, the very reason and purpose behind God's giving him the Papacy at all. Full of the will to live, yet stricken with a loathsome disease, Pius died, leaving the "apostolic" chair to Gregory XIII, the Pope directly responsible for the massacre of the Protestants of France in August of the same year. (Wylie, II, p. 598)

MAY 6, 1527 The sack of Rome. Following rejection by Pope Clement VII of overtures of peace by the emperor, Charles V, the united armies of Spain and Germany descended on the Italian capital, and in the next ten days reduced the city to ruin. The male inhabitants, faithful enough in the observances of their religion, yet "beyond measure emasculated by effeminacy and vice," had neither the will nor the ability to stop them. Roman Catholic almost to the last man, the soldiery looted tombs, spoiled the relics of the canonised and stripped the very corpses of the Popes of their rings and ornaments. They also tortured the cardinals to make them disgorge their wealth. Rich with the gold of centuries and in the prime of her glory, Rome fell at the hands of her own children and has never fully recovered. (Wylie, I, pp. 531-532)

MAY 7, 1558 Richard Sharpe, weaver, and Thomas Hale, shoemaker, both of Bristol, died bound together at the same stake. The consecrated wafer they regarded as an "idol," being unable to believe that Christ was physically present therein, therefore unable, in conscience, to give it their worship. (Fox's *Martyrs*, p. 279)

MAY 8, 1521 Following Martin Luther's departure from Worms, the emperor, Charles V, prepared his edict, placing the Reformer outside the pale of law, and commanding that, when the term of his safe-conduct had expired, he must be brought back to the emperor in bonds. Until then, food and drink, succour and shelter, were to be denied him. Every insult was hurled at Luther in this edict, even that he was not a man at all, but Satan himself in the form of a man and dressed in a monk's frock. Every danger, too, accompanied it, for now the sword of the emperor hung over him beside that of the Roman pontiff. Yet even before Charles put his signature to the document, even, in fact, before the document was ready, the Reformer disappeared, as if from the face of the earth. A handful of friends had captured him, and taken him secretly to the castle of the Wartburg near Eisenach, there to lie low till the imperial and papal storms had died away. (Wylie, I, p. 347)

MAY 9-10, 1631 The fall of Magdeburg. Following terrific bombardment the city was taken and forty thousand of its citizens put to death by fire and sword. One of the chief cities of Germany, Magdeburg defied the forces of Roman Catholic Austria for months, upheld by hatred for Ferdinand, zeal for the Reformed faith, and hope that Gustavus Adolphus of Sweden would arrive in time with aid. That Gustavus failed them was due to the vacillating policies of the Electors of Saxony and Brandenburg, both of whom had refused him passage through their domains. (Wylie, III, pp. 284-285)

MAY 11, 1532 Henry VIII of England, having sent for the speaker of the House of Commons, instructed him to deal with the problem of the mutually contradictory oaths of allegiance sworn by the hierarchy—the one to the pope and the other to himself. The king had found upon inquiry that the prelates, whom he had innocently regarded as his subjects, were not his subjects at all. The oath they gave at their consecration made it crystal clear that the monarch they served was the Bishop of Rome, not Henry Tudor. (Burnett, I, pp. 200-202)

MAY 12, 1521 Archbishop Warham having informed Cardinal Wolsey that, Oxford being now infected with the heresies of Martin Luther, there ought to be an investigation, it was

decreed that within a specified time all of Luther's writings in the people's possession were to be delivered to the authorities under pain of death by fire. With the king, Henry VIII, and Cardinal Wolsey in attendance, Bishop Fisher of Rochester supervised the burning of the books that were surrendered. Two months later the king wrote his "Assertion of the Seven Sacraments against Martin Luther," for which the Pope rewarded him with the title, "Defender of the Faith." The Protestant monarchs of England bear the title with much more reason and justification. (Dallmann, p. 13)

MAY 13, 1682 Robert Gray, an Englishman and a Covenanter, was examined concerning his attitude to the king, Charles II, and his government. He was found guilty of treason and executed. "They take away my life for calling Charles Stuart a tyrant. . . . Our Lord is now taking a narrow look of Scotland, and is seeing who is countenancing Popery. . . . For my part, I forgive them. But God shall resent it, with my brethren's blood that has been shed on fields and scaffolds. Now, come Lord Jesus Christ, and receive me to where my portion is." (*Cloud of Witnesses*, pp. 391-399)

MAY 14, 1690 Four hundred Waldensian Protestants miraculously delivered out of the hands of their enemies, the combined armies of France and Piedmont, 22,000 strong. Trapped on the heights of La Balsiglia, their ramparts in ruins, behind them the towering precipice of the Cul du Pis, and in the valley below them the destroyer in all his might, the Vaudois could see no way out. Unless the Lord Himself should help them they must perish to the last man. Then the mists came: resting first on the mountain peaks, then billowing, slowly, down the mountainsides, then spreading out, to fill the gorge of San Martino, bringing darkness as of midnight. In this darkness the Protestants escaped. Led by one Captain Poulat, a native of these parts known only to a few, they passed at times so close to the French sentries that they could almost have touched them. A day or two later, they had joined their brethren on the distant Pra del Tor. (Wylie, II, pp. 507-508)

MAY 15, 1213 King John surrendered England to the Papacy. Arising from the dispute between monarch and pontiff, as to whose choice would be appointed to the vacant See of Canterbury, John banished all prelates and abbots from the kingdom, to which Innocent replied by smiting England with interdict. For two years John remained defiant, then the Pope excommunicated him and gave the King of France the right of invasion. John capitulated, laid his crown at the feet of the papal legate and swore obedience on behalf of his realm, not simply to Innocent III but also to his successors for all time. It was this pitiful spectacle

that roused the barons and led eventually to the signing of the Magna Charta. (Wylie, I, p. 65)

MAY 16, 1556 Catherine Hut, Joan Horns, and Elizabeth Thakvel suffered death by fire for their Protestantism at Smithfield. They had refused to worship the consecrated wafer. (Fox's *Martyrs*, p. 252)

MAY 17, 1683 John Wilson, Covenanter, was put to death at Edinburgh. "And this is the ground of my suffering, mainly for affirming Christ's Headship over the Church to be His prerogative alone. I leave all God's people, and others, with this—That His cross is beautiful; His design to me was love." (*Cloud of Witnesses*, pp. 437, 446, 449)

MAY 18, 1679 Robert Garnock, Covenanter, apprehended, following attendance at a Presbyterian conventicle [a church service in the field or on the hillside] near the town of Stirling. Judged a traitor because he disowned the authority of council, king, and government, they being Roman in their sympathies and enemies of God and the Covenant, he was put to death later in the year. "And I, as a dying martyr for the truth, give my testimony against all encroachments on our Lord's rights—as popery, prelacy, and indulgences first and last. Welcome, eternal life. Welcome, Father, Son, and Holy Ghost, into Thy hands I commit my spirit." (*Cloud of Witnesses*, p. 369, 371, 374)

MAY 19, 1558 William Seaman, Thomas Carman, and Thomas Hudson died by fire for their Protestantism at Norwich. Hudson, when asked if he would consider returning to the Roman Church, replied with vigor: "The Lord forbid! I had rather die a thousand deaths than recant." (Fox, *Acts and Monuments*, VIII, p. 462)

MAY 20, 1630 Gustavus Adolphus renounced the throne of Sweden. Following decisive victories over Denmark, Russia, and Poland, and convinced that his destiny lay in liberating Europe from the yoke of Roman Catholic Austria, the Swedish king, with his diet assembled at Stockholm, gave his young daughter to the loyalty and protection of the nobles, and bade them and the country farewell. Not thirst for blood had led to this move, he assured them, but the sufferings of Protestants wherever Ferdinand ruled. Adolphus died on the battlefield of Lutzen in the hour of triumph, having humbled Austria's power and paved the way for that epic charter of toleration under which Christendom finally sat at rest, the great Peace of Westphalia. (Wylie, III, pp. 275, 299)

MAY 21, 1536 The citizens of Geneva, with the clergy and the magistrates in the lead, assembled in the Cathedral of St. Peter to denounce the Roman Church and all its doctrines. With uplifted hands they swore to live and conduct the affairs of their city and state according to the truth of the gospel. (Wylie, II, p. 279)

MAY 22, 1377 Pope Gregory XI launched three separate bulls against the English Reformer, John Wickliffe. One he addressed to the Archbishop of Canterbury and the Bishop of London; one to the University of Oxford, where Wickliffe taught; and one to the king, Edward III. The dread documents proved harmless, Divine Providence robbing them of their power. Edward died. Oxford respected her illustrious son. And the queen mother, perceiving that the doctrines of Wickliffe pointed the way to national independence and prosperity, gave orders to the hierarchy to keep their hands from him. (Wylie, I, pp. 93-99)

MAY 23, 1618 The Thirty Years' War, one of the worst in history, was begun in the hand-to-hand struggle of a dozen men. The Jesuits, by plotting against the "royal letter" of Rudolph II, that edict of toleration under which the Bohemian Protestants were free to retain all their old churches and build new ones when necessary, were causing trouble. This was aggravated by the dismissal of Count Thurn, the Burgrave of Carlatein, and his office being occupied by two Roman Catholic nobles, cruel persecutors of all Protestants over whom they had any authority, who immediately began to put into effect that policy. Churches were closed or demolished, and those who protested these injustices were jailed. Count Thurn, perceiving that this was only the beginning, brought deputies to Prague from all over the land for consultation. They petitioned the emperor, but to no avail. Every indignity was justified, and there would be more. Bohemia was afame. Finally the deputies armed themselves, made their way to the palace, forced the doors of the council hall and threw the persecutors, Martinitz and Slavata, from the window. A provisional government was then formed, Thurn placed at the head of the army, and Bohemia summoned to arms. No one, however, dreamed of how protracted and bloody the strife into which they had entered would prove to be. (Wylie, III, pp. 248-252)

MAY 24, 1530 William Tyndale's New Testament being delivered in England in ever-increasing quantities, and the desire to read it being deepened by the public burning of the Book by the Bishop of London, a paper was drawn up by the primate, the chancellor, and Bishop Tonstall, for reading in all the parish churches of the land: "That the King, having called together the prelates, with the learned men of both universities, to examine

some books lately set out in the English tongue, they had agreed to condemn them, as containing heresy; and it being proposed to them whether it was necessary to set forth the Scriptures in the vulgar tongue, they were of the opinion that though it had been sometimes done, yet it was not necessary, and that the King did well not to set it out at this time." Thus was crushed the hope that, at that time, the people of England might have the Word of God in their own language. (Burnet, I, p. 262)

MAY 25-28, 1559 The first National Synod of the Reformed Church of France was held in Paris. The Protestants met in secret, even as the king, Henry II, with his Parliament, was discussing their destruction. In their confession of faith, of forty articles, they revealed their oneness with Wittenberg, Geneva, and Canterbury in the doctrines of the depravity of man; of the call of grace and election to eternal life; of a free redemption through Christ our Righteousness; of faith as the gift of God, leading to recreation by His Spirit to new life and holiness; of the divine institution of the Christian ministry and the equality of all pastors under the Chief Bishop, Jesus Christ our Lord; of the true Church, as composed of all believers, agreeing to obey the Word of God, the only infallible rule of doctrine and behavior; of the two Sacraments, Baptism and the Lord's Supper; and of the homage and obedience due to rulers in monarchy or commonwealth, as God's lieutenants, set to exercise lawful and holy office. The synod's place of meeting was never discovered, and every delegate returned to his home in safety. (Wylie, II, pp. 530-531)

MAY 29, 1415 The Council of Constance deposed Pope John XXIII, stripped him of all authority, and released Roman Catholics everywhere of any obligation to obedience. Certain of the crimes of which this "vicar of Christ" had been found guilty were deemed "not fit to be named." (Wylie, I, p. 153)

MAY 30, 1535 A debate was held in the grand hall of the Convent de Rive, Geneva. Defending Protestantism was James Bernard, converted monk, and the champions of the Papacy were Peter Caroli, a doctor of the Sorbonne, and a Genevan Dominican, John Chapuis. The subjects discussed included the supremacy of the Holy Scriptures, image worship, the sole mediatorship of Christ, and the all-sufficiency of Calvary, rendering needless all masses and prayers to the saints. At the close of the debate the Dominican and the doctor declared their conversion to the Reformed faith. (Wylie, II, pp. 268, 272)

MAY 31, 1546 David Beaton, Archbishop of St. Andrew, was assassinated. It was the fulfillment of the prophesy of George

Wishart, who, condemned and burned by Beaton's orders, warned him from the stake that death would come to him soon, and by the hand of violence. (*Fox's Martyrs*, p. 204)

JUNE

JUNE 1, 1527 King Frederick I of Denmark had addressed the Estates of the Realm at Odense, and, admitting that the Roman Church he was sworn to defend had been corrupted by "many abuses and errors," had also assured the assembly that "the Christian doctrine, according to the Reformation of Luther" would be tolerated in the land "as well as the Papal." Following this, the revival of church song, the happy expression of the assurance of sins forgiven, contributed greatly to the spread of Protestantism. Nicolas Martin, invited by the citizens of Malmö, preached in the fields outside the city walls, and later, translating from the sacred songs of Germany, gave to the Protestants of Denmark their first hymnbook. (Wylie, II, pp. 39-40)

JUNE 2, 1578 Meeting of the first National Synod of the Dutch Reformed Church at Dort. This synod having petitioned the States-General to allow the free exercise of the Protestant faith, William of Orange drafted a "religious peace" in accord with the request, his purpose being to unite the opposing factions, Roman Catholic and Reformed, against the Spanish invader. The States-General accepted his proposals, but the scheme was ruined by the Catholic nobles, who, although they hated the Spaniard, hated the Protestant even more. (Wylie, III, pp. 124-125)

JUNE 3, 1529 The Romish cantons of Switzerland having ignored the Diet of Zurich and the demands that they withdraw from their league with Austria and bring to an end the cruelties inflicted on their Protestant subjects, the Council of Zurich declared war. This brought two weeks of negotiation, out of which came the assurances sought for, and peace. The peace, however, was an uneasy one. (Wylie, II, pp. 78-82)

JUNE 4, 1547 Siege of St. Andrews by French warships, and John Knox taken into captivity. In the Reformer's absence, Scotland learned the fundamental principle of Reformation—not an improved Papacy, but a new and scriptural church, out of which would be born a new, free, and enlightened nation. By the time Knox returned the people were ready for him, and for the epoch-making changes he was to bring about. Last of the countries of Europe to embrace Protestantism, Scotland forged

ahead of them all in the educating of her children, establishing the school in the parish as second in importance only to the Word of God itself, and as everlasting rebuke to that other church, which, wherever she holds sway, keeps her people in ignorance and fear. (Wylie, III, p. 484)

JUNE 5, 1659 The Protestants of Hungary sent their petition to the king, Leopold I, calling his attention to those "who had by violence now for many years habitually transgressed the laws of the land, and prevented the exercise of that toleration which the law granted." Giving the names of their tormentors, they asked that the churches and other properties taken from them over a period of thirteen years by prelates as well as magnates and landholders be restored. Leopold, a man utterly without sentiment or sympathy for his "heretic" subjects, granted them nothing. (D'Aubigne, *Protestant Church*, p. 205)

JUNE 6, 1574 An amnesty was published in the Netherlands by Philip II of Spain. Every erring subject, providing he or she was repentant, was invited to return, as to the arms of a father, and all would be freely forgiven. There was, however, only one way in which repentance could be allowed to express itself: the Netherlander must submit to the authority of the Church of Rome. But the Protestant Netherlander would rather die—even the lingering, agonizing death meted out by the Inquisition. (Motley, II, p. 441)

JUNE 7, 1415 John Huss, the Bohemian Reformer, was tried by the Council of Constance and condemned to the stake. His crime was not so much in departing from Roman doctrine as in calling in question the vast temporal revenues of the hierarchy. Not seriously in error, Huss was judged to be in revolt, and this attitude, in that it threatened the power they wielded and the wealth they enjoyed, made him in the eyes of his superiors a "heretic" of the worst type of all. At this council Huss stood in the presence of the emperor, Sigismund, nevertheless was put to death in violation of the safe-conduct that Sigismund had granted him. (Wylie, I, p. 158)

JUNE 8, 1528 Warned by Cardinal Wolsey that England would be lost to the Papacy if Henry VIII was denied his divorce, Pope Clement VII commissioned his legate, Campeggio, to declare the king's marriage to Catherine of Aragon null and void. He himself also signed a decretal, dissolving the marriage. He had been influenced, not by considerations of right or wrong but simply by political expediency, the armies of the mighty Charles V, kinsman to Catherine, retreating before the French and with

every appearance of being driven out of Italy completely. When the fortunes of war turned, and Charles triumphed, fresh instructions were issued to Campeggio, namely, to persuade Catherine to enter a nunnery, or, failing in this, not to decide the case but send it to Rome. At the same time Henry was assured, through his ambassador at Rome, that he need not divorce the queen at all. He was free to have two wives, if he desired. (Wylie, III, pp. 383-384)

JUNE 9-10, 1539 The bill brought before the lords by the Archbishop of York for the punishment of those who offended against the six articles was given its second and third readings. Before the month was out it had become law. The "head of the church" in England had framed his creed, and the people were obliged to accept or suffer the consequences. Those who denied the first article, the doctrine of transubstantiation, died by fire. Offenders against the others—that the laity had no right to the Communion cup; that priests ought not to marry; that the vow of celibacy was obligatory; that masses for souls in purgatory were essential, as was also private confession to a priest—these offenders were hanged. Lands and goods held by all so punished were confiscated. The "lash with the six strings" cut into the body politic deep and sore. (Burnet, I, pp. 415-417)

JUNE 11, 1560 Protestant clergy having been sent from Geneva to serve the Waldensian churches in Calabria, Cardinal Alexandrini, Inquisitor general, was instructed by the Vatican to bring those churches to the feet of the Pope, or destroy them. One of the horrors enacted was the "Tragedy of Montalto," the murdering of eighty-eight men, one by one in cold blood. (Wylie, II, p. 473)

JUNE 12, 1662 The Protestants of Hungary, their churches and schools taken from them and given to the Romish hierarchy, petitioned King Leopold for his protection and for the enforcing of the law. They referred to the Treaty of Linz, and stressed that not one legal sentence had been pronounced against any of their persecutors, even where unanswerable proof of guilt had been given. Those who sought to defend the Protestant in his sufferings were themselves accused of pleading for thieves. Between the months of June and September no less than nine petitions were submitted to the government, but without the desired effect. The era of Leopold was the "golden age" of the Jesuit, and the age of the "gradual, progressive decay" of the nation's Protestantism. Leopold and the priesthood were one in this—that the "heretic" who would not go to mass, or acknowledge the headship of the

Pope, or venerate the Virgin as the great intercessor with God, was not fit to live. (D'Aubigne, *Protestant Church*, p. 212)

JUNE 13, 1683 John Wharry, Covenanter, executed at Glasgow. "Carts, stocks, and irons. . . . O pray for us, that we may be strong in our God, who has done great things for His Church, and for us in our prison. Praise Him, all ye people." (*Cloud of Witnesses*, pp. 453-454)

JUNE 14, 1527 The Bishop of Viborg, alarmed at the spread of Protestantism in Denmark, appealed to Dr. Eck, chancellor of Ingolstadt. The "black contagion" of heresy was working havoc wherever it went. Creeping "stealthily" among the "simple and unlearned," the "impious Lutheran dogmatisers" were darkening and destroying the land with their "controversial studies." Only he, great champion of the Papacy, could meet the challenge. But Dr. Eck remembered the humiliation inflicted on him by Martin Luther at Leipsic, and, being unwilling to meet any of his followers, ignored the appeal. (Wylie, II, pp. 37-38)

JUNE 15, 1215 Signing of the Magna Charta. John of England, forced by the barons, revoked his pledge of obedience and took back the kingdom he had laid at the feet of the Roman pontiff. This charter was constitutional liberty. It inaugurated an order of political ideas and a class of political rights, to the destruction of which the Papacy had been dedicated from the days of Gregory VII. Hence the fury of Innocent, and the curse he pronounced upon both the Great Charter and the barons who had inspired it. Hence, also, the certain, though gradual, rise of England to power and national glory. This one solitary fact of history brands the Papacy forever as the avowed and implacable enemy of freedom. (Wylie, I, pp. 65-68)

JUNE 16, 1558 Seven Protestants committed to Newgate prison, London. To obtain their release it was required only that they "hear Mass," but this being idolatry, they refused. They were put to death later in the month. (Fox's *Martyrs*, p. 269)

JUNE 17, 1523 Ulric Zwingle having subjected the conventional system to searching scrutiny and shown it to be contrary to Holy Scripture, the affections of the heart, and the laws of nature, many of the nuns of Zurich and vicinity expressed their desire to return to society. This desire was granted by action of the Senate. (Wylie, I, p. 461)

JUNE 18, 1584 Determined to destroy Protestantism in the city of OEdenberg, and needing spies to help him, the Archduke

Ernest sent the necessary instructions from Vienna to Wolfgang Spillinger, parish priest, and to the archdeacon. They were to keep careful watch, and wherever they found any "heretic" administering baptism or performing the ceremony of marriage the name, place, and circumstances must be noted and the particulars conveyed to the archduke as soon as possible. He, then, on behalf of His Majesty, would inflict the "proper punishment." (D'Aubigne, *Protestant Church*, p. 124)

JUNE 19, 1621 Count Schlik, Bohemian patriot, with his companions in captivity, arraigned before the judges in the Palace of Hardschin at Prague. Some were sentenced to death, some to perpetual imprisonment, some to exile. Those who were returned to jail were visited by certain Jesuits and Capuchin monks, who sought persistently to bring them back to the Roman obedience, but in vain. The prisoners, their time being short, urged upon the priests to leave, that they might spend their last hours on earth in the company of Protestant ministers and in the true worship of God. (Wylie, III, p. 203)

JUNE 20, 1524 Twelve councilors of the city of Zurich, accompanied by three of the pastors, the city architect, locksmiths, carpenters, and masons, moved from church to church, destroying all images, defacing the frescoes, and repairing and repainting the walls. Certain Roman Catholics, in tears, hoped fervently that the statues would return to their places, thus proving their miraculous powers, but were sorely disappointed and disillusioned, which led eventually to their conversion to God's truth. (Wylie, I, pp. 468-469)

JUNE 21-22, 1681 One month after the opening of the Diet of OEdenberg the Protestant deputies of Hungary sought, and were granted, an audience with King Leopold. They laid before him a statement of their grievances, which covered twenty years of torment at the hands of the leaders of the Roman Church. So much so that it had become "scarcely possible to preserve even a wreck of that religious liberty which was guaranteed by the laws of the land and by royal ordinances." Not until the 11th of October did the king reply in a manner regarded as satisfactory, but the reply assured them that not only would there be "full liberty of faith," but also "full and complete liberty of religious exercise in every form." The president of the chamber, Bishop Kollonitz, railed bitterly at the idea of toleration, and was particularly incensed at those Roman Catholics who favored it, and had themselves interceded on the Protestants' behalf. (D'Aubigne, *Protestant Church*, pp. 272, 275, 283, 284)

JUNE 23-25, 1530 The Diet of Augsburg and the Great Confession. By the pen of the brilliant Melancthon, friend of Luther, the infant German Church expressed its faith before the throne of Charles V. Nine years earlier one man, a monk, alone in his revolt, had stood in the emperor's presence. Now, in this document, princes, cities, ecclesiastics defy him, and defy Pope and hierarchy behind him. Two hours the confession occupied in its reading, and, remarkable to relate, there was no interruption from the first word to the last. Prince and warrior, bishop and statesman, the vast audience sat silent, spellbound by the majesty of those truths passing before them in grand spiritual panorama, every prejudice against the "heretics," born of ignorance, rumor, and hatred, seeming to leave them. Above all else the confession stressed that man's redemption is of God's grace and mercy: not of works, but by conviction, repentance, and faith, that no flesh should boast in the divine Presence. On this account it boldly attacked the Mass. Upon that rite Rome had suspended the world's salvation; making the priest the saviour, the wafer on the altar the propitiation; compelling the sinner to come to her; insisting that heaven was merchandise, and turning the church into a shop. But the Word of God revealed that only Christ could save. Only the blood, shed by Him in the offering of Himself on Calvary's tree once and for all, could wash away sin. Only faith, sincere and from the heart, in the risen and glorified Messiah could bring individual rebirth and the happy assurance of the same. It was without money and without price. The effect of the confession upon many was profound surprise; upon the majority the creating of a more conciliatory spirit toward the Lutherans, whom they now regarded in an entirely different light; and upon a few—some of them of rank and influence—conviction by the Holy Spirit. These soon renounced the religion of their fathers for the light and liberty of God's evangel. (Wylie, I, pp. 594-599)

JUNE 26, 1530 The emperor, Charles V, following the reading of the Great Confession, sent command by his minister to the Lutheran deputies and ambassadors, that they abandon their protest and abide by the Diet of Spires decree of the year previous. At the same time he instructed the Roman hierarchy to prepare a reply to the confession, to which task twenty men were assigned, among them Dr. Eck, the Chancellor of Ingolstadt. Eck, however, confessed to the Duke of Bavaria that he would not go to the Scriptures for his information, but to the fathers and the councils. The duke assured him that he understood perfectly. "The Lutherans," he said, "are inside the Scriptures, and we are outside." (Wylie, I, pp. 606, 608)

JUNE 27, 1551 The Edict of Chateaubriand. All informers against the French Protestant were rewarded with the fourth

part of his confiscated goods, and no one could hold office under the crown, or teach any science, unless able to produce a certificate showing him to be a good, that is an unquestioningly obedient, Roman Catholic. (Wylie, II, p. 520)

JUNE 28 1566 A congregation of six thousand gathered at the bridge of Ernonville, near Tournay, to hear Ambrose Wille, a disciple of the Reformer Calvin and a man with a price on his head, preach the Word of God. This service may be regarded as inaugurating the field-preachings which became an established custom throughout the Netherlands, the Protestants being determined to express their faith outside their churches, as long as persecution made it impossible to do so within their walls. Soon they were gathering twenty and thirty thousand strong, armed against attack by the soldiery of the regent, whose proclamations prohibiting the assemblies served only to increase the numbers of the worshipers and deepen their enthusiasm. (Motley, I, pp. 443-446)

JUNE 29-30, 1668 Dr. Sancroft, Archbishop of Canterbury, and six of his bishops were imprisoned in the Tower of London for refusing to read to their people James the Second's Declaration of Liberty of Conscience. They had seen behind this phraseology the dispensing power by which the king intended to overthrow the laws and institutions of the realm and re-establish the authority of the Church of Rome. The seven bishops were acquitted the following day amid scenes of the wildest excitement, all London acclaiming their courage. By the jubilation in the streets James knew that his cause was doomed. (Wylie, III, pp. 616-617)

JULY

JULY 1, 1523 Henry Voes, John Esch, and Lambert Thorn, converted friars of the Augustine order, died at the stake in the great square of Brussels. As the inquisitors pleaded with them to renounce their Protestantism they gave always the same reply: "We die for the name of Jesus Christ." Being the first martyrs of the German Reformation, they exposed in their sufferings how hollow and hypocritical were the claims made for Adrian VI, the so-called Pope of reform. Of reform at the hands of this pontiff the world saw little. Of torture and death inflicted on the true missionaries of reform it had seen much, and would see much more. (Wylie, I, p. 490)

JULY 2, 1687 The Duke of Monmouth having been executed and his rebellion crushed, James II of England considered as his next move toward the restoration of the Roman religion

the abolition of the Test Acts. By these acts Roman Catholics were barred from holding commissions in the army. Pleading the rebellion as justification, the king admitted using those excluded by law, but having found them satisfactory, he would not now dismiss them. The Test Acts themselves must go. Thus James told the nation that it was to have a Roman Catholic army. Parliament offered the strongest objection. It had enacted those laws: only it could repeal them. But Parliament and its rule did not suit the king, nor his designs. Consequently, having been prorogued in November of 1685, Parliament was now dissolved, and amid its ruins the royal prerogative raised its ugly head. He did not yet know it, but the path that James was treading was the path to forced abdication and exile. (Wylie, III, p. 608)

JULY 3, 1550 The Bishop of Macon, appointed to the See of Orleans, arrived at a monastery outside the city, intending to rest for the night and take up his new duties on the morrow. The monks prevailed on him to preach to them, and, a bishop in the pulpit being a most unusual sight, a great crowd assembled. His subject was heresy and the heretic. The sermon, however, was never finished. Even as he thundered against the hated Reformed the churchman was seized with sudden and violent illness and had to be carried from the chapel. He died the following night. (Wylie, II, p. 520)

*JULY 4, 1776** The thirteen American colonies, assembled in Congress, declared their independence and severed forever the ties that bound them to Great Britain and the British Crown. Eleven years later the Constitution of the United States of America came into being. The first nine amendments to this Constitution protect the rights of the individual, the tenth restricting the powers assumed by the people's government. Together, these ten amendments are known as the Bill of Rights. It is of the utmost importance to recognize that, in the first amendment of all, the first right and freedom discussed is freedom of religion. Having regard not to the reasons for the break from the Mother Country but simply to the character of the Constitution itself, history has recorded that this greatest of all the charters of liberty, framed to protect the oppressed of mankind, was born of the deliberations of Protestants and out of the spirit of their Protestantism. History has recorded, too, that in nearly sixteen hundred years of unfettered control of the minds of untold millions, the Papacy has never produced, has never sought to produce, has never even suggested such a charter. On the contrary. Against the principles enshrined therein the Roman Church has declared her will to fight until they are destroyed; has scarred the face of the earth with the smold-

*How To Become An American Citizen, pp. 39-50

ering ruins of a thousand cities; has given to the rope, the dungeon, and the fire a multitude no man can number of the saints of God, whose crime in her eyes was that they would worship their Creator according to His revelation rather than canon law. This is her condemnation, and it shall follow her till the Day of Judgment. (Wylie, I, pp. 220-224)

JULY 5, 1581 The Netherlands seething with revolt and preparing within days to break from Spain, William of Orange became their sovereign, assuming the "entire authority," as "chief of the land," for as long as the war of liberation against Philip II, puppet of the Inquisition, should continue. (Motley, III, p. 359)

JULY 6, 1415 John Huss, the "Apostle of Bohemia," condemned by the Council of Constance, died at the stake. "What errors shall I renounce? I call God to witness that I have preached to rescue souls from sin and perdition, and joyfully confirm with my blood the truth that I have taught." (Wylie, I, p. 161)

JULY 7, 1686 Fulcran Rey, Huguenot pastor, following torture, was hanged at Beaucaire. He had preached in defiance of the ban placed upon all Protestant ministers. The beating of the drums at the scaffold made any address to the crowds impossible (Wylie, III, p. 341)

JULY 8, 1569 William Tavart died for the gospel's sake at Antwerp. While being tied to the stake he fainted, whereupon his executioners carried him back to his cell and murdered him. He was eighty years of age. (Wylie, III, p. 81)

JULY 9, 1550 Florent Venot, Huguenot, died for his Protestantism on the Place Maubert, Paris. At the stake he prayed and sang hymns. To silence him his enemies cut out his tongue, but he continued to the end to witness by signs his faith in Christ, and the joy he experienced in suffering for His sake. (Wylie, II, p. 520)

JULY 10, 1509 Birth of John Calvin at Noyon, Picardy. Divine Providence had allowed the Papacy to rise to the highest level of power possible in Christendom and through three centuries of control engulf the nations in darkness and bring them to the verge of ruin. Then the word went forth, "Let there be light," and there was light. In John Calvin and Geneva the truth answered Innocent III and Rome. Both of those men believed that the will of Almighty God should be supreme in the earth. Yet, while the pontiff cast thrones down, the Reformer gave them strength and

dignity to withstand every onslaught. Innocent made the nations his slaves; Calvin blessed them with liberty. Where the priest scattered the seeds of superstition and cruelty, the lawyer sowed virtue and intelligence. The same government, apparently, in its foundations, its decrees, and its aims—but how vastly different the results. The clue to the riddle is simple. Innocent closed the Word of the Lord and took to himself the office of its sole infallible interpreter. Calvin opened it for all to read and gave them, in the immortal “institutes,” a possible key to its glorious contents. The Bishop of Rome ruled as God. In the achievements of the Reformer of Geneva God ruled. (Wylie, II, pp. 146, 347)

JULY 11, 1584 Cornelius Aertsens, writing to Brussels from Delft, conveyed the news of the assassination of the Prince of Orange. In his last moments William asked of God mercy upon his own soul and upon the people of the Netherlands, and, in reply to his sister, gave assurance that faith for personal redemption rested only in the Lord Jesus Christ. His murderer, Balthazar Gerard, who had been impelled to the deed by the “good zeal which he bore. . . to the true religion. . . guarded by the Church Catholic. . . and to the service of His Majesty,” was put to death three days later, having first been tortured in a manner which the prince, had he been able, would have condemned in deep and painful anger. The greatest possible tribute that history can give to William the Silent is that, while he lived and died the champion of Protestantism, it was the establishing, first, of the principle he had set as his goal, not simply the doctrine: the principle of freedom—of liberty to worship God according to conscience, for Protestant, Jew, and Catholic alike. (Motley, III, pp. 439-447; II, p. 199)

JULY 12, 1571 Philip II of Spain, writing to the Duke of Alva, discussed the assassination of Elizabeth of England and the giving of her crown to Roman Catholic Mary Stuart of Scotland. Pope Pius V, in wholehearted approval, expressed himself willing to sell his chalice, and even his vestments, to help provide the necessary funds. (Motley, II, pp. 272-273)

JULY 13, 1681 Laurance Hay, Andrew Pitilloch, and Adam Philip, Covenanters, were executed. They had subscribed to a paper published, entitled “A Testimony against the Evils of the Times,” in which they had disowned the king, Charles II, and all clergy in the land unfaithful to the spirit of the Covenant and the principles of the Reformation. Following death their heads were affixed to the tolbooth in the town of Cupar. (*Cloud of Witnesses*, pp. 326-331)

JULY 14, 1549 Henry II of France having selected four Huguenots to suffer death by fire and being present to witness the scene, one of the martyrs, a tailor, while the flames rose about him, fixed his gaze upon the king and looked, without faltering, into his face till the very moment of death. Unable to sleep for several nights following, the monarch vowed never again to attend the death of a Protestant. (Wylie, II, p. 519)

JULY 15, 1556 Julius Palmer, Protestant minister, Thomas Askin, and John Guin, died at the same stake, at Oxford. During his trial Palmer expressed the hope that, as the Lord had called him to His service while only twenty-four, so the nobleman judge might yet be saved in the "eleventh hour" of his old age. The three men continued in prayer for strength till death put an end to their sufferings. (Fox's *Martyrs*, pp. 253-254)

JULY 16, 1671 Nicholas Drabick, one of the many Hungarian Protestants to die at the hands of the Archbishop of Gran, was beheaded and his body was burned in the market place of Presburg. Thrown into the fire beside him were copies of his book, *Light out of Darkness*, in which he had predicted the fall of the "cruel and perjured" House of Austria, a prophecy amply fulfilled. (D'Aubigne, *Protestant Church*, pp. 223-224)

JULY 17, 1553 Mary Tudor proclaimed Queen of England. Almost immediately she sent word of her accession to the Pope, to assure him of her obedience and of England's soon return to his jurisdiction; gave the Protestants of Suffolk her solemn promise that no man would be molested on the ground of religion; and, within twenty-four hours of mounting the throne, made it clear to all that, as soon as it could possibly be achieved and by whatever means she thought best, everything of the Reformers and the Reformation would be torn up, root and branch. During her five years' reign some three hundred of the nation's best, men and women of character and refinement, suffered death for their Protestantism, multitudes more being put to the torture and prolonged imprisonment. Her death sent the entire populace into transports of joy. (Wylie, III, pp. 419-432)

JULY 18, 1870 The Vatican Council, when the "infallibility decree" of Pope Pius IX was given, taught, as an article of the faith, that the Roman pontiff, when speaking ex cathedra on faith and morals, is miraculously preserved from error by the Holy Spirit. Three hundred and fifty years before this, Pope Adrian VI had opened his reign by confessing that the Roman pontiff could err in matters of faith just like any other mortal, which fact, attested by history a thousand times, compelled twenty-one Arch-

bishops and sixty-five bishops to vote against the Vatican's 1870 decree. Bishop George Strossmayer, addressing the council, referred to the papal schism and the warring of as many as three Popes at one time. "Which of these was the true? Could you [decree the infallibility] and maintain. . . incestuous, murdering Popes [as] vicars of Jesus Christ?" He pleaded that they save the church from the shipwreck which threatened her by turning to the Word of God, the only dependable Rule of Raith. (Wylie, I, p. 477; American Religious Educational Society tract)

JULY 19, 1681 Donald Cargill, Scottish minister and Covenanter, examined for the last time, prior to execution at Edinburgh. He stands out from his contemporaries by having excommunicated King Charles II and those associated with him in the attempted overthrow of the nation's Protestantism—his answer to the pretended authority of the Popes in the excommunication of those who resist the papal claims. (*Cloud of Witnesses*, pp. 336-337)

JULY 20, 1554 Queen Mary of England married Philip II of Spain. For four years England knew the humiliation of belonging to Madrid and the popedom, and of being powerless to remedy her predicament. Yet, during those very years, in the agony and fortitude of her martyrdoms, she forged the weapons of her ultimate and eternal deliverance. (Wylie, III, p. 424)

JULY 21, 1773 Pope Clement XIV issued the bull, "Dominus ac Redemptor noster," in which he dissolved and forever annihilated the Jesuit order as a corporate body. At least that was what was intended. Their intrigues across half the earth had brought such violence and bloodshed that the pontificates of twelve Popes, from Urban VIII to Benedict XIV, had been spent in attempting to restore the peace they had destroyed. It was to prevent Christians "massacring one another in the very bosom of the church" that this bull was given out now, although Clement was well aware of the dangers attending his decision. He stated that in signing the bull he had signed his death warrant, and so it proved. He died the next year of a slow poison. The Jesuit order was restored in the bull of Pius VII in August 1814. (Wylie, II, pp. 418-419)

JULY 22, 1663 Sir Archibald Johnston, Covenanter, was executed for having accepted office under Oliver Cromwell, and for his zeal in the cause of reform in Scotland. "May the good Lord give to mine enemies repentance, remission, and amendment. This is the worst I wish them, and I cannot wish them better." (*Cloud of Witnesses*, pp. 75, 79)

JULY 23, 1637 The day appointed for the establishing of prelacy in Presbyterian Scotland, the attempted first step in restoring the authority of the Church of Rome. The Dean of Edinburgh, preparing to read the liturgy in the Cathedral of St. Giles, unleashed pandemonium and barely escaped with his life. The throwing of the chair by one Jenny Geddes was the signal for the uprising, and her angry shout of "Mass" was taken up by the mob the instant the bishop, thinking to succeed where the dean had failed, entered the pulpit. "A Pope, a Pope!" they cried. "Antichrist! Pull him down!" and surged after him as he fled from the building. The Scottish League and Covenant was subscribed in the March following, the entire nation saying "No" to the king's determination to foist Roman Catholicism once more upon them. (Wylie, III, pp. 542-543)

JULY 24, 1527 An edict was issued by King Ferdinand that all printers and booksellers convicted of distributing Lutheran literature would be put to death. (D'Aubigne, *Protestant Church*, pp. 52-56)

JULY 25, 1593 Henry IV of France (Henry of Navarre, by upbringing a Huguenot) embraced the Roman Catholic religion, hoping thereby to unite a sorely divided country. He failed. Under obligation by oath to persecute his own people, he helped them secretly instead, and gave them later, in the Edict of Nantes, full liberty of worship and of witness to their faith in public. The hatred of the Roman Church followed him through the years, and he died at last at the hands of a monk assassin named Ravaillac. (Wylie, II, pp. 621, 624)

JULY 26, 1581 The Act of Abjuration, in which the deputies of the United Provinces, assembled at the Hague, solemnly declared their independence of Roman Catholic Spain, and renounced their allegiance forever. This Revolution, one of the great and decisive events of history, was inspired by Protestantism: by the love of truth and liberty challenging and overthrowing the priestly despotism which had held Christendom in the chains of superstition and fear for a thousand years. Out of this revolt of the Netherlands there flowed to mankind for the first time the blessings of democracy, of representative constitutional government, and the promise of a new age. (Motley, III, pp. 357-363)

JULY 27, 1681 Walter Smith, Covenanter, was hanged at Edinburgh. "I abhor all Popery, prelacy. . . and other steps of defection from the truth of God. I have lived, and now I am ready to die. . . a Protestant. Death I fear not, for my sins are freely pardoned." (*A Cloud of Witnesses*, pp. 350-355)

JULY 28, 1680 David Hackston, Covenanter, writing from Edinburgh, and in the shadow of the scaffold, to a friend: "I declined the king's authority as an usurper of the prerogatives of the Son of God, whereby he hath involved the land in idolatry. . . and other wickednesses; and I declined [the lords of the justiciary] who, in carrying on their designs, had shed so much innocent blood. My wounds are very sore." (*A Cloud of Witnesses*, pp. 259, 260)

JULY 29-31, 1588 The Spanish Armada entered the English Channel and the first battle of the invasion was fought. Led by twelve principal ships, named after the twelve apostles, Philip's fleet was the most formidable concentration of sea power the world had seen: one hundred and fifty floating castles, with great mounted guns of brass and iron, their sides four feet thick, considered shotproof, and carrying forty thousand men, most of them old in the art of war. From the heights above Plymouth harbor the multitudes watched hulk after hulk advancing, in seeming endless array, the first one separated from the last by a distance of seven miles. Beacons of warning blazed the news northward through the night, from hilltop to hilltop, crag to crag, till in the heart of far-off Scotland men knew that the enemy had arrived, and for good or evil their hour of destiny was about to strike. In the initial encounter the galleon of Pedro di Valdez, the only Spanish officer acquainted with English waters, fouled with the *Santa Catalina*, and, falling behind, was captured. Following this, the rear admiral's galleon, partially destroyed by an explosion, was also seized. Lost: two flagships; 450 officers and men; a goodly store of ammunition; the paymaster of the fleet, and 100,000 ducats of gold. Thus the Spaniard on the first day of conflict. The queen's navy as yet remained intact, with no casualty of ship or man. (Wylie, III, pp. 452-453)

AUGUST

AUGUST 1, 1556 Joan Waste of Derby, England, blind from birth, died by fire for her Protestantism on the outskirts of the city. She confessed herself conscientiously unable to worship in the company of those who regarded the Communion bread as Christ, physically present, to be worshipped. (Fox's *Martyrs*, p. 254)

AUGUST 2, 1477 The immoralities of their clergy being an open scandal, the Roman Catholics of Berne appealed to the bishop, Benedict of Montferrand. Going about their church performances "with an indevotion and coldness that shocked the

pious." the clergy seemed much more interested in the various forms of debauchery open to them. They had neither honor nor conscience, and could not be restrained "by fear of God or of man." (Wylie, I, p. 418)

AUGUST 3, 1688 Death of John Bunyan, author of the immortal *Pilgrim's Progress*. The two great truths knit into the souls of the English-speaking nations by the writings of Bunyan are these: that every man is personally accountable before God, and that every earthly "priest" is an imposter. The New Testament knows of only one Mediator between God and men, the Man Christ Jesus, who, by the sacrifice of Himself, has opened before us a new and living way into the presence and affections of the Father, the holiest of all. (Fox's *Martyrs*, p. 329)

AUGUST 4, 1537 The second edition of William Tyndale's Bible was sent by Archbishop Cranmer to the king, Henry VIII. Royal license was sought, that the Book might be "sold and read of every person, without danger of any act, or ordinance, heretofore granted to the contrary." The king gave the required permission, and all England, even to her young children, gave themselves eagerly to the study of the divine law. (Wylie III, p. 405)

AUGUST 5, 1518 The emperor Maximilian, writing to Pope Leo X, begged him to prohibit the open discussion of Martin Luther's doctrines in Saxony. He also committed himself to carrying into effect whatever instructions the pontiff might be pleased to send him. It was decided that the Reformer be examined by Cardinal Cajetan, as to the reasons for his strange teachings, but not in Rome. The cardinal would have to come to Germany. (Fox's *Martyrs*, pp. 161-162)

AUGUST 6, 1606 The Peace of Vienna enacted, by which the Protestants of Hungary were granted complete liberty of worship, the emperor Rudolph giving his oath that he would not disturb in any way, or limit, his subjects in the exercise of this privilege. It was enacted, too, that the Jesuit order be forbidden to possess immovable property, and that all public, civil, and military posts be open to those having the qualifications, without distinction on account of religious convictions. Year after year, unflagging in their hatred of Protestantism, the Jesuits sought to undermine the "peace" and nullify its provisions. (D'Aubigne, *Protestant Church*, pp. 137-138)

AUGUST 7-9, 1588 Destruction of the Spanish Armada. The two fleets riding at anchor off Calais, were separated now by a

distance of only three miles. A bold suggestion by Queen Elizabeth being acted upon, and in order to put the Spaniards at the mercy of the mounting storm, Drake sent eight of his ships drifting towards them, each having a generous supply of gunpowder aboard and blazing from stem to stern. The result was as expected. In his fear and confusion the Armada captain cut his cables, and, the English fleet following not too far behind, the Armada ran before the wind toward the North Sea. On the next day the battle was joined which sealed the invader's doom. As dawn broke the queen's navy moved in with speed, and, giving the enemy no opportunity to arrange his position for fight, poured into him broadside after broadside, hour upon hour, a pitiless rain of fire, which reduced that proud fleet long before nightfall to a flaming shambles. The storms of God did the rest. A spectacle of the divine anger, what was left of the Armada was driven onto the iron coasts of Norway, the cruel rocks and currents of Orkney and Shetland, past Cape Wrath to the nameless perils of the Hebrides, and down the shores of a cold and merciless Ireland. It came, it went, and it ceased to be. The Bishop of Rome and the King of Spain had taken counsel together against the Lord and His anointed, and the Lord came down to vex them in His sore displeasure. Spain never recovered. England mounted to greatness and glory as on eagles' wings. (Wylie, III, pp. 454-459)

AUGUST 10-12, 1535 Following the ministry of the reformers Forment, Farel, and Viret, and the majority of the citizens having embraced the Reformed faith, the Council of Geneva met to consider the demand that Protestantism be declared the religion of the city. Farel actually stated his willingness to submit to death should the Romish authorities establish that he or his colleagues had taught doctrines contrary to the Word of God, but the challenge was not accepted. It was finally decided that the Mass be abolished, although, regarding the veneration of images, the Romanists were assured that if they could quote Scriptural evidence that such objects were part of the Christian faith, every idol moved would be restored. The Roman leaders avoided reply to this and simply expressed themselves content to remain in the church of their ancestors. (Wylie, II, pp. 274-275)

AUGUST 13, 1680 Archibald Alison, Covenanter, was hanged at Edinburgh. "I bless the Lord that I have a life to lay down for His sake. . . that I have blood and wounds in His cause." (*A Cloud of Witnesses*, pp. 260-261)

AUGUST 14, 1679 John Kid and John King, Covenanters, following torture were put to death at Edinburgh. "I die," said

Kid, "in the faith of our Lord Jesus Christ. . . and in the faith. . . and worship of the Church of Scotland. . . established according to the word of God." (*Cloud of Witnesses*, pp. 192-200)

AUGUST 15, 1534 Ignatius Loyola and his nine disciples, in whom was begun the Society of Jesus, made their solemn vows in the Church of Montmarte, Paris, dedicating themselves to unquestioning obedience of the Papacy and the destruction of Protestantism. In Rome Loyola outlined his plans to Pope Paul III, who was particularly impressed by the assurance that never at any time would the Jesuit accept or even expect to be offered money. His services to the church would be entirely and for ever gratuitous. The papal bull bringing the society into existence bore the title "Regimini Militantis Ecclesiae," and stated that the vocation of all who enrolled in this spiritual army would be to bear the standard of the cross, to wield the arms of God, and to serve the only Lord and His vicar on earth, the Roman pontiff. What Paul III could not foresee, but many of his successors were to learn to their sorrow, was that the first step toward bringing the world to the feet of the Popes was to bring the Popes to the feet of the Jesuit. The power behind the papal throne, the sons of Loyola, in their lust for universal dominion, have sacrificed every high and noble principle and justified every evil known to the mind of man. Whatever the means employed, this is permissible because of the end in view, for according to the "order of Jesus," only when the nations are subject to them through a controlled Papacy, will they be subject to God. (Wylie, II, pp. 383-384)

AUGUST 16, 1689 Eight hundred exiled Waldensians, under the leadership of Henri Arnaud, began the "glorious return" from the banks of the Leman, near Noyon, to the Valley of San Martino. Through the Valley of the Arve to Sallenches, across the steeps of Haut Luce Alp and Bon Homme to Mont Blanc, down into the Val Isére, over Mont Cenis to the Valley of the Dora, up the sides of Mont Sci and through the Valley of Clusone to the village of Balsiglia—twelve days in all they marched, in which time exposure, desertion, and skirmish with their enemies reduced their numbers by one hundred. The first church service held on their return was at Prali, where, three years before, the word of the gospel had been silenced by the rage of the persecutor. It was fitting that that word should be spoken again from the pulpit of the martyr Leidet. (Wylie, II, pp. 500-502)

AUGUST 17, 1560 The first Scots Confession, a summary of Christian doctrine drawn up by John Knox and colleagues, was adopted by the Estates of the Realm, following its reading, article by article, in Parliament. Exactly one week later the papal juris-

diction was abolished. The Scotland of the Middle Ages passed away, her ignorance and superstition with her, and a new Scotland was born, Protestant, enlightened, and free. The debt that his nation owes to John Knox can never be paid. The principles of the Reformation he applied to the whole of society, descending to its deepest springs and reaching out to regenerate it in all departments of its life and action and every sphere of well-being. Building only upon the Word of God, he brought into existence a church, in the government of which even the humblest member, through kirk session, presbytery, synod, and general assembly, would have a voice. Alongside this he sketched a scheme of education, thorough and complete, whose equal no nation had seen, as the result of which not a department of knowledge, nor an office of state, but was open, if he had inclination and talent for the pursuit, to the poorest boy in the land. One of the great statesmen of all time, the Scottish Reformer, in the presence of his Roman Catholic queen, Mary Stuart, defended the ideals of constitutional government, embodied twenty years later in the Dutch Declaration of Independence, and forming, this very day, the basis also of the constitutions of Great Britain and the United States of America. It is the warning of modern history that liberty and prosperity are the offspring of Protestantism alone. While the democracies of the earth remain true to the principles of Protestantism they will stand. On the day in which they fail in this—they will fall. (Wylie, III, pp. 495-497)

AUGUST 18, 1562 The French Parliament issued the decree in which every Huguenot in the land was declared a traitor, an enemy of God and the king. Massacre had followed massacre—at Vassy, Paris, Meaux, Chalons, Tours, and Toulouse; and the Roman Catholic having been empowered to kill the Protestant on sight, this decree set city against city, province against province, dividing France into two armed camps. The revolting cruelties inflicted upon the Reformed had driven them irresistibly to retaliation, although they never once descended to the barbarities practised upon the helpless by their tormentors. Because of the edicts of king and parliament, eager in their obedience to the Vatican, France was now torn by civil war. (Wylie, II, pp. 561-562)

AUGUST 19, 1694 The Duke of Savoy having decided to join Great Britain, Germany, Holland, and Spain against Louis XIV of France, and having by edict re-established the Vaudois in liberty in their valleys, Pope Innocent XII declared the edict null and void, and instructed his inquisitors to ignore it. The duke was warned that to be a friend to the “heretics” was to be an enemy to the Vatican. (Wylie, II, p. 508)

AUGUST 20-23, 1566 A riot of image-breaking swept through the Netherlands. Appearing first in St. Omer, Flanders, and adding to their numbers as they went on to the cities of Brabant and Holland, the well-organized mob, men and women of rough character for the most part, gave vent to their hatred of priestcraft by declaring war on every shrine and image, in church or street, that they could possibly reach. Within a few days they plundered four hundred churches in Ypres, Douay, Antwerp, Breda, Courtray, Tournay, Delft, Leyden, Brill, the Hague, and Valenciennes, destroying thousands of works of art and sparing no single object to which they suspected the Romanist gave his worship. Remarkable to relate, the Roman Catholics themselves—priest, layman, monk, and nun—went unmolested. Only against the idol did the iconoclast raise his hand. In her fear, the Duchess of Parma, Regent of the Netherlands, undertook to dissolve the Inquisition and grant the Protestants once more the free exercise of their faith in all places where their churches had previously been established. The peace, however, was an uneasy one. Nothing could turn Philip and his clerical advisers from the obsession corrupting their brain—the extermination of “heresy,” root and branch, in the Low Countries. (Motley, I, pp. 462-478)

AUGUST 24-30 1572 The Massacre of St. Bartholomew, in which nearly 100,000 Huguenots died. During the course of this week the attempt was made first to kill every Protestant in Paris, the carnage then spreading throughout France and lasting for five or six weeks. In town, village, hamlet, or in isolated chateau, no one was spared if he or she belonged to the hated Reformed. By decree of the Vatican and consent of the king better that half the nation perish than that it presume to worship God outside the Roman Church. On the news reaching Rome, the mobs gave themselves over to every excess in celebration, while Pope Gregory ordered a medal to be struck, his own profile on one side, the destroying angel on the other. John Knox's prophecy from the pulpit of St. Giles, Edinburgh, that the anger of God was on the French throne, and that, unless genuine repentance was forthcoming, none of the royal line would enjoy the kingdom in peace, was fulfilled in the tempest of the revolution, which swept the priest-dominated throne into deserved oblivion. (Wylie, II, pp. 600-604)

AUGUST 31, 1555 Robert Samuel, clergyman, and John Newman, pewterer, died by fire for their Protestantism, one at Ipswich and the other at Saffron Walden. Denying Christ's physical presence in the Sacrament, Newman, when asked, “You will not be persuaded, then, but stand by your own opinion?” gave the

reply: "Nay—I stand *not* to mine opinion, but to the Scriptures of God, and nothing but the Scriptures." (Fox's *Martyrs*, 1811, vol. II, pp. 288, 316)

SEPTEMBER

SEPTEMBER 1, 1572 Refugees from the massacre of St. Bartholomew arrived at the Swiss frontier. While their hearts were full of grief, not one family among them being complete, yet they offered their thanks to God that they had been able to reach a "land of liberty." The news of their plight had preceded them, certain merchants traveling through having informed the Council at Geneva: "Messieurs! A horrible massacre has taken place. It seems that it is all over France. Soon you will see those who have escaped arrive on your frontier." (Wylie, II, p. 605)

SEPTEMBER 2, 1564 Maximilian I, sympathetic to Lutheranism, having advised the Roman hierarchy to "cease disturbing the evangelical clergy," directed that the wine cup be used by all in the Communion service throughout Hungary. The king also hoped that he could abolish clerical celibacy, being convinced that "this evil removed, all would proceed smoothly." (D'Aubigne, *Protestant Church*, pp. 101-102)

SEPTEMBER 3, 1553 John Calvin, the French Reformer, in the Cathedral of St. Peter, Geneva, withheld the Communion from the libertines, because of their immoralities. "These hands you may crush, my blood you may shed; but you shall never force me to give holy things to the profane, and dishonor the table of God." Calvin's life hung in the balance, but as he faced them across the sacred elements, the rabble, their hands on their sword hilts, confused and ashamed, retreated from his presence. (Wylie, II, pp. 326-327)

SEPTEMBER 4, 1648 George Gillespie, Covenanter, writing his will, reaffirmed his position as a Christian and a Reformer. "The expectation of death. . . not far off doth not shake me from the faith and truth of Christ. Neither do I doubt, but that this. . . covenant and reformation of the three kingdoms is of God, and will have a happy conclusion." (*Cloud of Witnesses*, pp. 43-44)

SEPTEMBER 5, 1530 The Pastors of Zurich, Berne, and Strasburg, assembled in the house of the Reformer Zwingle, appealed to the leaders of the Roman Catholic cantons to allow the preaching of the Scriptures among their people, to the uniting of a divided country. The appeal was rejected. (Wylie, II, p. 89)

SEPTEMBER 6, 1661 With the Duke of Argyle and James Guthrie, giants of Scottish Presbyterianism, removed by execution, Charles II issued the proclamation to restore the "ancient and legal government of the church by archbishops and bishops, as . . . in the year 1637." This forcing of prelacy upon the northern kingdom came only from the king's pleasure. His goal being the re-establishing, eventually, of the papal authority, the laws of God, the laws of the land, and the convictions of the people meant nothing. (Wylie, III, p. 566)

SEPTEMBER 7, 1631 The battle of Leipsic, and the victory of Gustavus Adolphus of Sweden over the hitherto undefeated armies of Austria. On the very field amid the dead, the great warrior knelt in prayer, thanking God that the forces of oppression had been so decisively overthrown. Following this and later triumphs, Gustavus dictated his terms to the Roman Catholic powers, demanding, among other things, full and perfect liberty for the spread of Protestantism; the restoration to their former state of Bohemia, Moravia, and Silesia; and, finally, the expulsion of all Jesuits from the empire as pernicious disturbers of the public peace. (Wylie, III, pp. 285-286)

SEPTEMBER 8, 1415 While the Council of Constance was wreaking its vengeance on "heretics" and their heresy, burning one of them alive and raising another from his tomb to burn him, there were those among its members who were all too conscious of the fact that the need for reform in the church was very real. One of the sermons preached aimed its shafts at the priesthood: "The church has no greater enemies than the clergy. Who are the opposers of reform? The secular princes? They desire and demand it. Who rend the garments of Jesus Christ but the clergy? Hungry wolves that come in lambskins, and conceal ungodly and wicked souls under religious habits." The Church of Rome, corrupt though she be, has seldom been without her good and honest men. Such men, in the era we are considering, helped to prepare the way for the coming Reformation. (Wylie, I, p. 169)

SEPTEMBER 9, 1567 The Duke of Alva, Governor of the Netherlands, writing to the king, Philip II, informed him of the "Council of Blood" he was soon to establish. This was, in simple fact, an informal club, of which he would be perpetual president, all members being chosen by himself and its function being to stamp out treason without wasting time on judges, courts, trials, laws, or charters. It was treason to resist the edicts aimed at crushing liberty, or the bloody-handed inquisitors who carried them into effect; treason to preach, or attend while others preached; treason

to question the king's right to destroy utterly, wherever, whenever, or however he pleased. Being Protestant was treason in its most hideous form. (Motley, II, pp. 110-112)

SEPTEMBER 10, 1573 Following the death of Sigismund Augustus of Poland, and Henry of Valois, Duke of Anjou, having been chosen to succeed him, the diploma of election was presented to the duke by four ambassadors in the Cathedral of Notre Dame, Paris. Bishop Karnkowski, one of the members of the embassy, true to the spirit of the Roman hierarchy, objected strenuously to the clause in the oath which secured religious liberty, and Henry, when arrived in Poland, did his utmost to gain the crown without being burdened with obligations where heretics were concerned. But in vain. Before the final act of coronation was performed, the Grand Marshal of Poland interrupted the proceedings, seized the crown, and held it until the king gave the assembly and the nation his promise. Civil war, for the time being, had been averted. (Wylie, III, p. 182)

SEPTEMBER 11, 1649 Oliver Cromwell of England, engaged in crushing the Irish rebellion, stormed the town of Drogheda and put the garrison to the sword. In reply to the Manifesto issued against him by the Roman Catholic hierarchy, "Your words," he said, "are 'massacre, destroy, and banish.' Good now. Give us an instance of one man, since my coming into Ireland, not in arms, massacred, destroyed, or banished. I declare that if the people run to arms by the instigation of the clergy, such as God by His providence shall give into my hands may expect that—or worse. Not otherwise. We are come to ask an account of the innocent blood that hath been shed. . . . to break the power of a company of lawless rebels. . . . to hold forth and maintain the glory of English liberty. . . . wherein the people of Ireland, if they listen not to such seducers as you, may equally participate. . . ." (Carlyle, II, pp. 58-60, 128-131)

SEPTEMBER 12, 1529 John Ehinger, Burgomaster of Memmingen, Michael Caden, Syndic of Nuremberg, and Alexis Frauendorf, secretary to the Margrave of Brandenburg, acting as ambassadors of the Protestant princes, laid the Great Protest of Spires before Charles V at Piacenza. In matters of the empire, they assured him, they would willingly obey his voice, but in the things of God they would obey only God himself, and defy, if need be, all the powers of earth. (Wylie, I, p. 569)

SEPTEMBER 13, 1541 John Calvin, because of great anxiety on the part of the Geneva Council, returned to that city from Strasburg where he had established a French church, he himself

being their pastor. The times were serious. Pestilence, the Turk, and the Romish persecutor ravaged half of Europe, and through it all moral ruin touched and fouled every level of society. Calvin became conscious of his destiny. He would regenerate Geneva, and the regenerating influence would flow from Geneva to the far corners of Christendom. Not five months had elapsed when the "Ecclesiastical Discipline" he drafted, with the help of six men appointed by the Senate, was voted by the people into law—not simply once, but twice, whereby Geneva became the first truly theocratic republic the Christian era had seen. Dens of profligacy and crime were gone, idleness and beggary abolished, the clamor of blasphemy and riot silenced. The citizens of Geneva were nearer now than they ever been to being the living epistles of Christ, known and read of all men. (Wylie, II, pp. 302-308)

SEPTEMBER 14, 1523 Death of Pope Adrian VI. While he had confessed at the opening of his pontificate the serious need of reform in the Church, "many abominable things" having flourished under the "holy chair" for some "considerable time," this "vicar of Christ" was careful not to go too far. For genuine and complete reform, both of doctrine and priestly behavior, he felt only fear and reacted only with anathema. His dearest wish was to see Martin Luther put to death. The citizens of Rome were certainly not ready for any change in their dissolute ways, evident in the fact that when the Pope died they attributed this to his physician, whom they congratulated as being the "savior of his country." (Wylie, I, p. 490)

SEPTEMBER 15, 1525 John de Bakker of Woerden, near Utrecht, died by fire for his Protestantism. A converted priest, he had married, and on occasions had proclaimed against the edicts of the emperor. Touching the celibacy of priests, concerning which he was accused, he "did not find it enjoined in Scripture, and an angel from Heaven could not introduce a new article of faith, much less the church, which was subordinate to the Word of God, but had no authority over it." He would submit to no rule of faith "save Holy Writ, in the sense of the Holy Ghost, ascertained in interpreting Scripture by Scripture." John de Bakker was the first martyr in Holland for the principles of the Reformation. (Wylie, III, p. 14)

SEPTEMBER 16, 1511 The Emperor Maximilian revealed in a letter to one Paul Lichtenstein his personal ambitions regarding the Papacy. "Nothing more honorable, nobler, better," he wrote, "could happen to us, than to reannex the said popedom, which properly belongs to us, to our empire. Cardinal Adrian approves our reasons and encourages us to proceed. It is to be

feared that the Pope may die of his present illness. He fills himself with so much drink that his health is destroyed. As such matters cannot be arranged without money, we have promised the cardinals, whom we expect to bring over, 300,000 ducats, which we shall make payable in Rome upon the appointed day." (Motley, I, p. 75)

SEPTEMBER 17, 1557 James Austoo and his wife Margery, Ralph Allerton, and Richard Roth, died at the stake in London. They could not admit of more than two Sacraments in the Christian Church, and refused to worship where there were images. The Word of God was their guide in these things. (Fox's *Martyrs*, p. 264)

SEPTEMBER 18, 1511 The Emperor Maximilian revealed in a letter to his daughter his personal ambitions regarding the Papacy. "We are sending Monsieur de Gurce to make an agreement with the Pope, that we may be taken as coadjutor, in order that, upon his death, we may be sure of the Papacy, and, afterwards, of becoming a saint. After my decease, therefore, you will be constrained to adore me, of which I shall be very proud. I am beginning to work upon the cardinals, in which affair two or three hundred thousand ducats will be of great service. From the hand of your good father, Maximilian, future Pope." (Motley, I, p. 75)

SEPTEMBER 19-20, 1572 Fall of the city of Mons to the Duke of Alva and the forces of Roman Catholic Spain. In brutal violation of the terms agreed upon the citizens were given to the sword, the fire, the dungeon, and the scaffold. The executions continued, at intervals, till August of the following year, the only justification thought necessary being to accuse the victims beforehand of heresy. With the taking of this city the whole of the Southern Netherlands lay open to the duke, and, as a display of his power, and a warning, the rich and beautiful cathedral city of Mechlin was destroyed. The soldiery of Spain, sent to the Netherlands to defend the "true faith," fell happily to the temptation to avail themselves of its treasures. (Motley, II, pp. 328-332)

SEPTEMBER 21, 1522 Martin Luther's German New Testament was published, and could be purchased "at the moderate sum of a florin and a half." The Old Testament being translated some time later, the entire Bible was hailed as a work of exquisite beauty, purity, and vigor. It fixed the standard of the language "so beautiful and clear," said Prince George of Anhalt, "that it is as if David and the other holy prophets had lived in our own country and spoken the German tongue." (Wylie, I, p. 478)

SEPTEMBER 22, 1568 The six Electors of Germany addressed a memorial to the emperor, Maximilian II, begging him to mediate with Philip of Spain on behalf of the "oppressed millions of the Netherlands." The correspondence that followed, between the emperor, the king, and Cardinal Granvelle, resulted in leaving the Netherlands exactly where they were—at the mercy of a ruler who was incapable of mercy. (Motley, II, pp. 220-226)

SEPTEMBER 23, 1557 Cicely Ormes, wife of a worsted weaver, died for her Protestantism at Norwich. Her testimony at the stake was that she believed to be saved "by the death and passion of Christ," and in defense of this faith was prepared to die herself. (Fox's *Martyrs*, p. 264)

SEPTEMBER 24, 1518 John Stilencen, who through fear of burning had renounced his Protestantism and, suffering great distress of mind, had again openly witnessed to God's truth, was brought before the Bishop of London. He declared himself a Lollard, a follower of Christ saved through the writings of John Wickliffe. He was put to death four weeks later. (Fox's *Martyrs*, p. 192)

SEPTEMBER 25, 1643 The Solemn League and Covenant was sworn to by both Houses of Parliament and the Assembly of Divines, including the Scottish Commissioners, in the Church of St. Margaret, Westminster. Accepted by statesmen and theologian alike, the document covered the defense of Presbyterianism in Scotland; uniformity among the churches of England, Scotland, and Ireland; the overthrow by every lawful means of popery, prelacy, and all other false forms of religion; the preservation of Parliaments and the liberties of the people; and the defense of the sovereign in maintaining these liberties through fidelity to the Reformed faith. (Wylie, III, p. 549)

SEPTEMBER 26, 1534 Death of Pope Clement VII. "Last of all, the Pope fell sick. 'Having created thirty cardinals,' says Platina, 'and set his house in order, he died the 25th September, 1534, between the eighteenth and nineteenth hour.' " [Wylie gives this Footnote: "The Romans, in the time of Clement, reckoned their day from one of the afternoon to the same hour next day. . . numbering up to the twenty-fourth hour." This, then, it would seem, places the Pope's death at about 8 o'clock on the morning of the 26th, by our reckoning.] It was from this pontiff that Henry VIII of England sought permission to divorce Catherine of Aragon, but without avail. Not because of any moral scruple on the Pope's part, for of these he had none. Political expediency

alone weighed with "His Holiness" as first he promised, went back on his word, then promised again, and again proved himself a liar. Henry eventually withdrew his cause from the papal jurisdiction, and, almost without knowing it, in so doing, broke the Vatican stranglehold from his throne and realm. (Wylie, II, p. 189; III, p. 386)

SEPTEMBER 27, 1678 James Learmonth, Covenanter, was beheaded at Edinburgh. "As for the Archbishops. I charge. . . upon them. . . the blood of the innocent sufferers in this cause. . . the covenanted people of the Lord. I hope to receive the sentence, 'Well done, faithful servant,' but through the merits of Christ. So farewell sun, moon, and stars. Farewell. And welcome, precious Christ." (*Cloud of Witnesses*, pp. 185-192)

SEPTEMBER 28, 1538 Bishop Gardiner returned to London after an absence of three years. During that period persecution had languished somewhat, and there had been much activity in the distribution of the Scriptures. How to remedy this now occupied the prelate's mind. The most effective plan was to play upon the king's animosities and his instinct of self-preservation. Gardiner warned him that, as the Roman pontiff was plotting his overthrow, his wisest move would be to ally himself with the emperor, Charles V, and with the King of France, Francis I. In order, however, to placate these two it was vital that he proceed with vigor against the heretic. (D'Aubigne, *Reformation*, V, p. 159)

SEPTEMBER 29, 1566 The news of the image-breaking throughout the Netherlands having reached Philip II in Madrid, the king swore by the soul of his father, "It shall cost them dear." For every idol mutilated a hundred men would die. This unpardonable insult to the Roman church and her "saints" in stone could be wiped out only in blood—the blood of the Protestants of the Netherlands. (Wylie, III, p. 59)

SEPTEMBER 30, 1631 Gustavus Adolphus of Sweden led his victorious armies across the frontiers of Franconia. The Bishops of Wurzburg and Bamberg, zealous members of the Catholic League and bitter in their hatred of Protestantism, trembled at the thought of the destruction of their churches and the cruelties that might be inflicted on their persons, but were agreeably surprised. There was no persecution; no desecration; only the setting up of the Reformed worship alongside that of the Church of Rome. From the shores of Pomerania to the banks of the Maine the "little Gothic king" had held his triumphant way without once

being obliged to retreat, without suffering one single setback. (Wylie, III, p. 288)

OCTOBER

OCTOBER 1-5, 1574 The city of Leyden was miraculously delivered, following four months' siege by the forces of Roman Catholic Spain. Starvation and pestilence were now the citizens' portion, and every day the dead were removed from the streets and the houses. Yet hatred of the Spaniard and his religion continued to burn at white heat. If Leyden died, it would die Protestant and free. It would never surrender. Then Heaven, answering the city's cry, issued its decree to the storms and the deep. Hour after hour the equinoctial gales, blowing first from the northwest, then from the southwest, drove the waters of the North Sea in and over the land, at last allowing the grounded relief ships sent by the Prince of Orange to reach the almost despairing defenders. Caught by the mounting tides, the Spaniards, though fighting bravely, were swept from their position of power and out of existence. Inside the city, emaciated but unconquered, the people staggered rather than marched to the great church to give their thanks to the Lord, while a letter bearing the wonderful news was sent to the prince at Delft. Only one thing troubled the mind now. The vast plains as far as Rotterdam were under water. How long would those waters remain? Through the next forty-eight hours the winds shifted into the northeast, gaining steadily in force, and in a matter of days the land was bare. He who had ordered the seas into Holland to achieve her salvation, now, to ensure her preservation, ordered them back. (Motley, II, pp. 455-460)

OCTOBER 6, 1536 William Tyndale, the English Reformer, was martyred at Vilvorde, Belgium. Converted through the study of Erasmus' New Testament, and determined that even the boy at the plough would come to know the word of God better than priest or Pope, this brilliant scholar, master of Hebrew, Greek, and Latin, undertook the stupendous task of giving his people the divine law in their mother tongue, working first in London, but obliged, eventually, to flee to Germany. For twelve years he labored, the crowning achievement of his life being the entire Bible translated and printed for distribution in England, under protection of the king, Henry VIII, who granted the petition of convocation to this end. In this truly momentous contribution to the enlightenment and uplift of his country, William Tyndale worked with Miles Coverdale, the two men thus taking their place on the page of imperishable fame with their illustrious predecessor,

John Wickliffe. The Most High had decreed that England should give His revelation to the world, but first to these three the privilege unique of giving it to England. As he stood at the stake the martyr replied to his enemies, who had accused him of publishing "erroneous, scandalous, heretical propositions." He had never altered as much as "one syllable" in all the Word of God, as he translated, and he called upon God to witness. Less than two years after Tyndale's death the Scripture of truth, by Henry's command, was set up for public reading in every parish church in England—a Lamp lit by the Divine Hand which shall never be put out. (D'Aubigne, *Reformation*, V, p. 225)

OCTOBER 7-8, 1518 Martin Luther in Augsburg and his meeting with Cardinal Cajetan. In one short year the revolutionary "theses" had become the conversation of Christendom. "Salvation," cried the Reformer, "is God's gift. It is gloriously free—purchased for us by the blood of Christ alone, and ours by genuine transforming faith. Who, then, is the Pope, and who are his cardinals, that they sell it for gold?" The Vatican realized its danger. If this movement was not crushed, the power of the hierarchy, and the abounding wealth flowing therefrom, would be gone. Leo X instructed his legate to have Luther before him, pronounce sentence, and bring the monk to Rome. In Augsburg for four days, during which time he obtained the vital safe-conduct and disputed with at least one hireling sent in advance to frighten him, Luther, when at last he met his would-be judge, courteously yet firmly demanded that he be tried only by the divine law. "What saith the scripture?" "Is it not written?" "How readest thou?" "Wherein, then, have I erred?" To all of which the cardinal could offer only the monotonous refrain: 'The Pope is all-powerful. Your duty is to submit.' By this interview the Reformer learned how poor indeed is the material of which papal champions are made, and never again felt apprehensive in approaching them. The legate, for his part, made the vow that, no matter what the future held for the church, "no more disputing with that beast" would he have. Those "deep eyes" and the "wonderful speculations" of that brain had left an impression never to be effaced as long as Cajetan lived. (Wylie, I, pp. 275, 278-281)

OCTOBER 9, 1604 Following the demand of the Bishop of Raab, Deputy-Governor of Hungary, that the Protestants of Leutshaw be deprived of their properties; schools, hospitals, churches, and former monasteries all to be given over to him; the entire body of the citizens gathered to hear the document read, and arrive at a decision. The evangelical pastor urged upon them that they resist the injustice, and pledged everything he possessed

in leading and supporting them. The assembly acted on his advice. All of them, without exception—judges, council, citizens, and pastors—bound themselves by oath “to risk their liberty, honor, property, and life, for the Word of God and the Augsburg Confession, never to perjure themselves, so help them God.” The bishop was obliged to give way, and the crisis passed. (D’Aubigne, *Protestant Church*, pp. 131-132)

OCTOBER 10, 1681 Robert Garnock, Covenanter, hanged at Edinburgh. “The Lord hath honored me to protest against popery, and to seal it with my blood. Farewell, everything in time. Welcome, eternal life. Father, Son, and Holy Ghost—into Thy hands I commit my spirit.” (*Cloud of Witnesses*, pp. 369, 373-374)

OCTOBER 11, 1531 Death of Ulric Zwingle, the Swiss Reformer, in battle. Appointed chaplain by the Council of Zurich, he accompanied the small force mustered to face the invading army of the Roman Catholic cantons, more than twenty thousand strong. Outnumbered eight to one, the Protestant regiment was routed. While it was on the battlefield that Zwingle died, the cause that claimed his life was that “of the Reformation of the church and the regeneration of his country. He was not less a martyr than if he had died at the stake.” (Wylie, II, pp. 93, 95)

OCTOBER 12, 1524 The New Testament, translated into French by the Reformer Lefevre, was published in one complete volume at Meaux. With the coming of the Word of God, the small beginnings of Protestantism in this diocese and in France were given impetus, and before long the little provincial town housed the first Reformed congregation on French soil, and was sending the light of the gospel further and further into the surrounding darkness. (Wylie, II, p. 134)

OCTOBER 13, 1530 OECOLAMPADIUS, the Swiss Reformer, wrote to the Protestants of Province and Dauphiné, expressing his gratitude to the Lord that their fathers and they had preserved the Christian faith in its purity from the very beginning. “You were called into marvelous light while thick darkness was covering almost the whole world under the empire of the Roman antichrist.” Those Vaudois, known to history as the “Church of the Alps,” when they heard of the great Reformation and the spiritual weakenings in Germany, Switzerland, and France, commissioned pastors to visit; to search and inquire of the doctrines that the Reformers proclaimed. And they discovered that they were not of two churches, but of one; that they both owed allegiance to one creed, one common source of their knowledge in all things

Christian: the everlasting and infallible Word of Jehovah. Catholic indeed, they embraced each other—the newly-awakened Protestantism of the Middle Ages embracing the Protestantism of the apostles. (Wylie, II, pp. 446-447)

OCTOBER 14, 1645 Basing House, near Basingstoke, stronghold, during the civil war in England, of the Royalist cause, fell to Oliver Cromwell and the Parliamentary army. For more than three years it had defied siege after siege, and, making travel and trade on the highways west of London virtually impossible, had been a sore thorn in the Parliament's side. Now this "nest of idolatry" and the "notorious papist," Major Cuffle, who had directed its policies, were no more; and the cause for which they stood, the king's determination to restore the papal authority in the land, was in its death throes. Less than a year later Charles cast himself on the mercy of the Scots. The Scots delivered him to Parliament. And Parliament, after due deliberation, conducted him to the scaffold. (Carlyle, I, pp. 231-237)

OCTOBER 15, 1554 Lawrence Saunders, Protestant minister, while reading the Scriptures to his congregation, was arrested by orders of the Bishop of London. What the bishop called "treason" and "sedition" he seemed willing to overlook, but "heresy" was another matter. He examined Saunders on the subject of transubstantiation. The martyr charged the bishop with being determined upon his death, and if it were a question of suffering death or rendering obedience to the Papacy, then he would die. "My Lord, you seek my blood. You shall have it." Following further examination, and being condemned, Saunders was conveyed from London to Coventry where he was put to death. (Fox *Martyrs*, pp. 212-214)

OCTOBER 16-17, 1555 Bishops Latimer and Ridley, the English Reformers, died at the stake at Oxford. Sitting at supper the night before, Ridley assured his host that he would sleep peacefully, for to him the approaching hour of martyrdom was an occasion for rejoicing. The words of encouragement spoken to him at the stake by his companion, to this day lack nothing of their first power to thrill and quicken anew to flaming devotion every disciple of the gospel. "Be of good comfort, Master Ridley, and play the man. We shall, this day, light such a candle, by God's grace, in England, as I trust shall never be put out." The fires of the martyrs' agony endured only for moments, but their candle has illumined and shall illumine the centuries till the Day of Judgment. (Fox's *Martyrs*, pp. 233-234)

OCTOBER 18, 1685 Louis XIV revoked the Edict of Nantes. Every liberty and privilege that the Huguenots had known for a

hundred years ceased to exist. All exercise of the Reformed worship within the kingdom was declared illegal. Protestant ministers were ordered to leave the country and forbidden to perform any spiritual function on pain of the galleys. Their people, however, were not allowed to leave, and the same terrible fate awaited those who tried. All schools of "the religion" were closed, and all children born subsequent to the revocation must be baptised by priests and educated as Roman Catholics. As for the churches where the heretics worshiped, every one of them was to be demolished—not simply taken over and used by the Romish hierarchy, but brought down, destroyed, and the rubble carted away. No trace or memorial of the hated Reformed would be allowed to remain. Rather than bow the knee to the consecrated wafer, half a million Protestants braved every precaution of the king and succeeded in crossing the frontiers. Those who remained, finding France a hell upon earth and unable to endure the cruelties inflicted on them, abjured their faith, their wholesale "conversion" so affecting Pope Innocent XI that he had the *Te Deum* sung in thanksgiving. Thus it was that the learning, the industry, and the art which had given glory to, and could have been the perpetual bulwark of, his throne, Louis XIV, the slave of priests and mistresses, drove into other lands, to their advantage, and to his own and his country's ruin. (Wylie, III, pp. 332-338)

OCTOBER 19, 1688 The Dutch fleet, carrying the Prince of Orange to his destiny, set sail for England. The world had been informed by declaration, October 10, of the motives behind the expedition—not war lust, or greed of gain, but "the establishment of the Protestant religion" and "the peace, honor, and happiness" of the British nation in the assembling of "free and lawful" Parliaments. In the triumph of the House of Nassau the cause of truth and freedom triumphed. The sufferings endured by the Lollard, the Waldensian, the Hussite, the Lutheran, the Huguenot, the Covenanter, and all who had defended hearth and heritage under the Virgin Queen, reaped their sweet reward. These had scattered the seed and watered it with tears and blood, and now was their harvest, with promise of even greater in the generations that were to come. Every Protestant of the past—Reformer, martyr, soldier, and statesman—in the enthronement of their faith in the person of Britain's William the Third, gave thanks together and rejoiced. (Wylie, III, p. 621)

OCTOBER 20, 1518 Martin Luther escaped from Augsburg, and from the fate intended for him by the Pope and Cardinal Cajetan. "The legate [assured me] that for love of me he would have shed blood. But it would be my blood." (Miller, p. 54)

OCTOBER 21, 1715 Antoine Court, nineteen years of age, convoked the first synod of the French Reformed Church following the Revocation of Nantes. Louis XIV, his children in their graves, lay in the shadow of death himself, waiting, though he knew it not, for the mobs to throw mud and stones at his coffin. All around him languished a country in ruin, its commerce and industry paralysed, far-flung tracts lying untilled, groaning under the weight of taxes his pleasures and his wars had heaped upon it. The medals he had struck, the bronze he had erected, to tell posterity of the destruction of Protestantism, had lost their meaning. After the way which he called heresy, thousands of his Huguenot subjects, in spite of the sword still unsheathed, continued to worship the God of their fathers, the foundations of whose truth were now being laid anew in France by one not yet passed from youth to manhood. (Wylie, III, p. 346)

OCTOBER 22, 1526 Because of the crying need, and on the advice of Martin Luther, the Elector John of Saxony sent four commissioners throughout his domains to supervise the establishing of the Reformed Church, the papal authority having been abolished. Wherever they went the commissioners were confronted with that first inevitable consequence of Romanism, ignorance of the things of God, which the Reformer remedied with his "larger" and "smaller" catechisms. The manuals of New Testament doctrine issued accomplished the twofold objective of instructing the mind and spirit in the Christian Faith, and fortifying them against the return of superstition. Convents were suppressed, the buildings being converted into schools and hospitals, the inmates rejoining society to live normal and useful lives. The work of reform was carried forward slowly, out of consideration for the weak to whom images and candles still meant much, but in the light of the Word of God, proclaimed regularly throughout the land, these tolerated inconsistencies soon dropped away. (Wylie, I, p. 536)

OCTOBER 23, 1641 Date of the first of the Irish massacres, in which nearly two hundred thousand Protestants died. (Fox's *Martyrs*, pp. 298-315)

OCTOBER 24, 1534 The "Night of the Placards," when the Protestants of France posted through the length and breadth of the land their denunciation of the Romish mass. Strong in its language, the document referred to the so-called "sacrifice" as "outrageously" blaspheming the Lord, a "horrible" and "intolerable" thing, invented "in direct opposition" to the Holy Supper as first instituted, its primary function being to blind the people and lead them astray. Scenes of terrible cruelty and death followed the eventful night, King Francis and the hierarchy regarding this

exposure as justification enough for attempting to destroy "the religion" once and for all. (Wylie, II, pp. 206-208)

OCTOBER 25, 1555 The Estates of the Netherlands, assembled at Brussels by Imperial Edict, witnessed the surrender of his sovereignty by the head of the Holy Roman Empire, Charles V, to his son, Philip II of Spain. The emperor leaned, affectionately as well as for support, on the shoulder of the youthful William of Orange. He could not foresee it, but in the two young men, William and Philip, there would meet Truth and Superstition, Liberty and Slavery, and, meeting, would clash with an impact to shake Christendom. The vast monarchy that Charles bequeathed would fall, and little Holland would rise to heights of prosperity and glory that Spain never knew. The name of William of Orange, William the Silent, is a name that will perish only when the Netherlands and Liberty themselves have perished. (Motley I, p. 92)

OCTOBER 26-27, 1523 The Council of Zurich, following discussions on image worship and the Mass, decreed that images must be "covered and veiled," and that at Holy Communion both bread and wine would be given to those who desired them. Zwingle leveled the accusation: "Had useless parsons and bishops preached the Word of God, it were not come to this, that poor ignorant people, unacquainted with the Word, must learn Christ only through paintings or wooden figures." Concerning the Communion, the Reformer stressed that this is a Supper, at which the Lord is present in Spirit, not a sacrifice, as this was offered on the cross once and for all, and is everlastingly fully sufficient. Holy Communion is thus the memorial love-feast of those who believe in the Saviour. At the close of the debate the president of the council, Dr. Vadian, challenged the assembly, asking if anyone present was prepared to impugn from the Scriptures the doctrines the Reformers had maintained. The reply was silence. (Wylie, I, pp. 466-467)

OCTOBER 28, 1628 Fall of La Rochelle, stronghold of the Huguenots, and the Roman Catholic religion re-established, Cardinal Richelieu, the genius of the siege, himself singing the victory Mass. What this soldier-statesman-priest could not foresee was that, in destroying all whom he regarded as enemies of the throne, he ultimately brought down the throne itself, paving the way for it to become that foul autocracy destined to be swept out of existence by the tide of revolution. (Wylie, III, p. 318)

OCTOBER 29, 1689 Four hundred Waldensian Protestants, attacked on the heights of La Balsiglia by the armies of Roman

Catholic France, inflicted on the invader "great slaughter," themselves suffering not one single casualty. (Wylie, II, pp. 505-506)

OCTOBER 30-31, 1517 "I dreamed that God sent me a monk. All the saints accompanied him, to bear testimony that he did according to the divine will. They asked me to permit him to write something on the door of the Church of Wittenberg, which request I granted. Thereupon this monk began to write, the pen he used being so large that it reached as far as Rome. Suddenly I heard a noise. Many other pens were there, that had sprung out of the long pen of the monk; and I awoke, for it was day." Thus the Elector Frederick of Saxony to his brother, telling him of his visions in the night, and within a few hours the dream was fulfilled. Martin Luther nailed his immortal "Theses"—to the doors of Wittenberg's church and the mighty Reformation had begun. (Wylie, I, pp. 262-266)

NOVEMBER

NOVEMBER 1, 1414 Opening of the Council of Constance. This council deposed Pope John XXIII because of his unspeakably criminal life; decreed that the bones of the English Reformer, John Wickliffe, be exhumed and burned, withheld the Communion cup from the laity, contrary to Christ's command and apostolic practice; and condemned the Reformer, John Huss of Bohemia, to the stake. (Wylie, I, p. 146)

NOVEMBER 2-5, 1576 The Sack of Antwerp, the "Spanish Fury." The soldiers of Spain who tore the city of Antwerp to bleeding shreds were rebels. They had mutinied because they had not been paid. Over a period of four days nearly ten thousand of the citizens were massacred, and twelve millions of money was lost in destruction of property and to the thieving dragoons. In all the bloodstained history of the Low Countries this was the most terrible chapter. When the month opened, Antwerp was the "first and principal ornament" of Europe; the "refuge" of the nations of the world; the "source and supply" of a thousand treasures; the "nurse" of every art and industry; the "protectress of the Roman Catholic religion"; and, above all, "more than faithful and obedient" to her prince and lord, Philip II. Now this "ornament" was a "gloomy cavern," a "charnel house," all but a "blackened ruin," its commercial prosperity "blasted" beyond recovery for many years to come. The mills of God grind slowly, but they grind exceedingly small, and He moves in a most mysterious way His wonders to perform. In the face of every

barbary and horror inflicted on their "heretical" countrymen, the powerful cities of the Netherlands stood calmly by and helped them not. Now the same horrors, a hundredfold, are in their own streets, and there is none to deliver. The representatives of the Prince of Orange being in conference at Ghent with those of the Roman Catholic provinces, much had been accomplished toward reaching an agreement to bury their differences and unite against the common Spanish foe. On receiving the news from Antwerp, they lost no more time. By the Pacification of Ghent both Protestant and Catholic "forgave and forgot" the past, and promised for the future "close and faithful friendship." Not by word or deed would they "injure" or "irritate" each other, and every edict and placard on the subject of heresy would be suspended, with the ordinances of the Duke of Alva, till the States-General should otherwise ordain. The Prince of Orange, by this "masterpiece of diplomacy," had forestalled and nullified, in the interests of Protestantism and freedom, any measure that might be adopted by the new envoy, Don John of Austria, hurrying with all speed to his post of Governor of the Netherlands, but destined to arrive just too late. (Motley, III, pp. 36-59)

NOVEMBER 6, 1632 Death of Gustavus Adolphus of Sweden, at the battle of Lutzen. "He saw the labors of the Reformers on the point of being swept away, the world about to be rolled back into darkness, and the religion and liberty of Christendom overwhelmed by a flood of arms and Jesuitry. Among the princes of Germany he could discern no one who was able or willing to cope with the crisis. If the ruin was to be averted, he himself must stand in the breach. He was the last hope of a perishing world." The great military victories of Adolphus saved Europe and the world from sinking once more into the dark morass of priestcraft. (Wylie, III, pp. 294, 298)*

NOVEMBER 7, 1688 William, Prince of Orange, landed at Torbay. At the home of one Lady Cary a Roman Catholic priest had kept constant watch from the tower, expecting every day to see the arrival of the French and having on hand a goodly store of provisions for their entertainment. William availed himself of these. He also gave orders that every house in the vicinity be searched. Conscious as he was of God's guidance, he yet played his own part in ensuring that no assassin would even be given the opportunity of interfering with the Divine purpose. (*Harleian*, pp. 215-216)

NOVEMBER 8-11, 1417 Otho de Colonna was elected Pope at Constance. He took the title, Martin V. The "prudence, good

*Lutheran World Almanac, 1929-1930, p. 16

nature, and love of justice," which characterised him as a cardinal, left him the moment he ascended the papal chair. He had scarcely donned the tiara when he addressed himself to the emperor, Sigismund, and to the kings, princes, dukes, barons, knights, states, and commonwealths of Christendom, calling upon them by the wounds of Christ to unite their forces and exterminate the "sacrilegious and accursed" nation of Bohemia. The more Protestant blood the crusader shed, the brighter his crown and the higher his station in Paradise. Time would show, however, that if Protestantism in Bohemia was to be overthrown it would not be by force of arms, for in battle after battle the popish hordes were repulsed with such fearful slaughter that the Hussites came to be regarded as unconquerable. (Wylie, I, pp. 179-180)

NOVEMBER 12, 1529 Following complaints in the Commons concerning the heavy financial burdens imposed on the people by the clergy, and the Bishop of Rochester having rebuked Parliament for seeking to "interfere" with the freedom of the priesthood, certain of the hierarchy decided to quell the rising storm with a few concessions. It was decreed in convocation that priests should no longer own taverns; no more play at dice; that they spend their nights in their presbyteries instead of in houses of evil; and that they no more indulge in "unnatural vices." The laws and constitutions of the clergy next came under attack, for Henry VIII and his Parliament were determined that the governing of England from the Vatican must cease. (Wylie, III, p. 394)

NOVEMBER 13, 1539 Following Archbishop Cranmer's petition to the king, Henry VIII, permission was granted by letters-patent for any private persons who desired, to purchase and keep in their homes the Word of God. It was His Majesty's earnest wish that his subjects "attain the knowledge" of that Word, and to that end he granted them "the free and liberal use" thereof, "in their English tongue." Roman Catholic Bishop Gardiner opposed the move, and challenged Cranmer, in the royal presence, to show the difference between the authority of the Scriptures and that of the apostolical canons. Cranmer's powers of argument were such that Henry rebuked Gardiner. The archbishop was an "old and experienced captain," and should not be obliged to waste time on "freshmen" and "novices." (Burnet, I, pp. 433-434)

NOVEMBER 14, 1593 Five "heretics" were burned alive, and five in effigy, by the Inquisition at Logrono. "These monks were despicable theologians, too ignorant and prejudiced to ascertain the truth. . . . The conduct of this office weakened the power and diminished the population of Spain, by arresting the progress of arts, sciences, industry, and commerce, and by com-

pelling multitudes of families to abandon the kingdom." In the codicil to his will, September 9, 1554, the emperor, Charles V, recommended "very particularly" that his son, Philip II, should "chastise" the Protestant with "all the severity" his crimes deserve. . . that he might "fulfill his duty as a prince" and "that the Lord should make his reign a prosperous one." Hence, no doubt, the part played by the Inquisition in all Philip's dealings with his Reformed subjects. They could not believe in papalism of their own accord—so, by the agonies it could inflict upon them, the "holy tribunal" sought to convince them. (Llorente, p. 16 of preface, pp. 171-174, 275)

NOVEMBER 15, 1688 William of Orange, following his landing in England, addressed the men of Somerset and Dorset, seeking to enlist them under his banner as he moved toward London. "You see, gentlemen, that we are come according to your invitation and our promise. Our duty to God obliges us to protect the Protestant religion, and our love to mankind your liberties and properties. We have brought a good fleet and a good army, to render these kingdoms happy, by rescuing all Protestants from popery, slavery, and arbitrary power, and by restoring them to their rights, established by law. It is our principle rather to die in this good cause than live in a bad one." Untimely death did not, however, await him, but imperishable fame as the one in whose reign those laws were introduced which have to this day preserved the throne of Great Britain inviolate from Vatican control. *Harleian*, pp. 220-221)

NOVEMBER 16, 1618 Opening of the Synod of Dort. History's tribute to this august assembly, justly famed in the numbers, learning, and eloquence of its delegates, is that, being firmly grounded in the Word of God, they fully realized that only that Word could be trusted as the infallible expression of the divine mind, and the treachery of the human heart, even the heart of the theologian, must be constantly guarded against. The Reformers had cut their way through the dark growth of dogma and custom by which the papacy had completely obscured the gospel, and had led mankind back again to the faith of the apostles. Yet in the passing of less than one hundred years some were once more departing from that faith. This synod convened in what was the first great attempt to arrest that departure, and, at the very outset, aiming at the glory of God in the "preservation of purity of doctrine," they made their vow that, in all their deliberations, they would use no uninspired human writings. The Word of God alone would be their guide. In this they gave everlasting rebuke to those who thought to build a bridge between the Reformer and martyr

and the church which had anathematized and slain them. Because of the Synod of Dort the fountains of truth were again purified; peace restored to church and school; and Holland herself, re-united, resumed her onward march in the path of greatness. (Wylie, III, p. 152)

NOVEMBER 17, 1520 Martin Luther, in the presence of a notary public and five witnesses entered solemn protest against the bull of excommunication issued by Pope Leo X. "I appeal from the Pope as an unjust and tyrannical judge; as a heretic and an apostate; as an enemy, an antichrist; an oppressor, who dares to set his own words in opposition to the Word of God." Fighting not only his own battle, but also on behalf of Christendom that it might be delivered from the papal yoke, the Reformer called upon the "entire Christian magistracy of Germany"—the emperor, the electors, the princes, barons, and nobles—to stand by him, and not to execute the bull until he be summoned according to law, heard before impartial judges, and, if convicted, convicted from the Holy Scriptures. Germany did stand by him. The princes demanded that he be heard. And in the Diet of Worms, overruling every evil design of his enemies upon him, Divine Providence furnished the monk of Wittenberg with the exalted pulpit from which he addressed a deeply moved and intently listening world, and, in the record of the diet, generations yet to come. (D'Aubigne, *Reformation*, II, p. 159)

NOVEMBER 18, 1540 Following pressure exerted upon them by the Romish hierarchy, the Parliament of Aix, playing its part in the crushing of Protestantism in France, decreed that the citizens of Mérindol (that is, the heads of the Protestant families there) be put to death; their wives and children banished; and the entire community burned to the ground and rendered uninhabitable. (Wylie, II, p. 513)

NOVEMBER 19, 1382 John Wickliffe, the English Reformer, laid before Parliament his petition for the dissolution of the monasteries, the reduction of the great wealth of the clergy, and for "liberty to have the true doctrine of the Eucharist, as given by the Lord and His apostles," taught throughout England. Later in the same month, examined by convocation on the question of the Mass, he reiterated and confirmed the teaching of a lifetime, retracting nothing, modifying nothing. "The bread continues to be bread. There is no physical presence of Christ in the Sacrament. With whom, think you, are you contending—with an old man on the brink of the grave? You are contending with Truth, which will eventually overcome you." The Reformer left the chamber abruptly,

no man seeking to prevent him, and soon afterwards returned to his parish at Lutterworth. (Wylie, I, p. 119)

NOVEMBER 20, 1538 John Lambert died by fire for his Protestantism at Smithfield. In the presence of the king, Henry VIII, he had defended the service of Holy Communion as revealed in the New Testament, repudiating that Christ was physically present in the Communion elements. While at the stake, and until the flames had made speech impossible, the martyr repeated again and again: "None but Christ. None but Christ." (D'Aubigne, *Reformation*, V, p. 1)

NOVEMBER 21, 1531 OEcolumpadius, the Reformer, died at Basle. His epitaph in the cathedral speaks of him as "skilful in three languages, the first author of the Reformation in this city, the true Bishop of this Church." At the martyrdom of Richard Bayfield, converted monk, in London, six days later, one of the charges brought against him was that he had read the writings of OEcolumpadius, "that great heretic"—surely the finest testimony to the Reformer's worth that could be offered, although his enemies meant it not so. The more detestable a man's "heresy" in the eyes of the Roman Church, the nearer has that man come to the New Testament revelation of the Christian church and faith. (Wylie, II, pp. 221-222)

NOVEMBER 22, 1641 Against the background of the Irish rebellion and massacre of the Irish Protestants the Grand Remonstrance was passed in the British House of Commons. Consisting of 206 articles, this remonstrance aimed at bringing "within bounds" the "exorbitant power which the prelates have assumed unto themselves," underlining the dangers ever associated with a hierarchy boundless in ambition and greed, who, unless restrained by law, must inevitably reduce a nation to ruin. (Carlyle I, p. 120)

NOVEMBER 23-24, 1572 John Knox, the Scottish Reformer, on his deathbed fought his last personal battle with the Adversary. "I have been in meditation on the troubled state of the Church, the spouse of Jesus Christ. I have called to God for her. Lord, grant true pastors to Thy Church, that purity of doctrine may be retained. Restore peace to this commonwealth with godly rulers and magistrates. I have sustained many contests and assaults of Satan, but at present that lion hath assailed me most furiously. Often hath he placed my sins before my eyes, often tempted me to despair; but these weapons being broken by the Word of God, he could not prevail. Now the cunning Serpent has labored to persuade me that I have merited eternal blessedness by the faithful

discharge of my ministry. But blessed be God, who has enabled me to quench this dart by such passages as these: "By the grace of God I am what I am. Not I, but the grace of God in me." The tempter shall not again attack me. Within a short time I shall exchange this mortal life for blessed immortality through Jesus Christ." Asked for a sign that he was at peace, he lifted one of his hands, and, seconds later, was dead. (*Cloud of Witnesses*, p. 9)

NOVEMBER 25, 1679 Thomas Brown, James Wood, Andrew Sword, John Waddel, and John Clyde, Covenanters, were hanged at Magus Muir. "We declare ourselves Presbyterians. . . and own and adhere to the work of Reformation, in doctrine, worship, discipline, and government, according to the Word of God." (*Cloud of Witnesses*, pp. 207, 213)

NOVEMBER 26, 1666 Gathering of the Scottish Covenanters in the main street of Lanark, where, one of their clergy having preached from the tolbooth steps, the covenant was read, the army and the citizens swearing to it with uplifted hands. A declaration was then published, in which the reasons for the taking up of arms were set forth, namely, the defense of the Presbyterian government and the liberties of the Scottish nation. (Wylie, III, p. 587)

NOVEMBER 27, 1666 Hugh M'Kail, Covenanter, apprehended near Edinburgh. The authorities had hunted him for four years, following the statement from the pulpit that the people of God in Scotland had been "persecuted by a Pharaoh on the throne, a Haman in the state, and a Judas in the church." Before being executed he was subjected to torture. (*Cloud of Witnesses*, pp. 105-113)

NOVEMBER 28, 1518 Pope Leo X having issued a new decretal, in which he sanctioned afresh the doctrine of indulgences and confirmed all that Tetzel and Cardinal Cajetan had taught on the church's power to forgive sin, Martin Luther appealed publicly away from the Pope to a general council. "I appeal," he said, "from the pontiff, as a man liable to error, sin, falsehood, vanity, and other human infirmities; not above the Scriptures, but subject to the Scriptures; to a future council, to be legitimately convened in a safe place, so that a proctor deputed by me may have safe access." Luther had turned his back on the so-called head of the church and was appealing to the church itself, asking Christendom to judge of the truth of the accusations made against him, and of the truth of the position he had taken up as a Reformer. (Wylie, I, p. 286)

NOVEMBER 29, 1530 Death of Cardinal Wolsey at Leicester. Proud, ambitious, and corrupt, Wolsey was one of the wealthiest and most powerful prelates ever to exercise influence in England. His dearest wish was to succeed to the papedom, and it was plotting and striving for this that brought about his downfall. He was actually on his way, in disgrace, to London, in all probability to end his days on the block, when he sought shelter at Leicester Abbey. With almost his last breath he urged upon Sir William Kingston, constable of the Tower of London, that he advise the king, Henry VIII, to destroy utterly "this new pernicious sect of the Lutherans." (D'Aubigne, *Reformation*, V, p. 561)

NOVEMBER 30, 1683 Execution of John Cochran, John Whitelaw, and Arthur Bruce, Covenanters. "The Lord doeth all things well," was their testimony, "and holy is His name." (*Cloud of Witnesses*, pp. 458-460)

DECEMBER

DECEMBER 1, 1680 James Skene, Covenanter, with two companions was hanged at Edinburgh. "I am come, this day, to lay down my life for Jesus Christ's despised interest, and for asserting that He is King, and Head of His own Church, and has not delegated any, be he Pope, king, or council, to be His vice-regents on earth." (*Cloud of Witnesses*, pp. 276, 283)

DECEMBER 2-5, 1514 Richard Hun, tradesman, of London, having refused to pay his parish priest an exorbitant fee following the death of his child, was brought before the court of the papal legate. In his anger that he, an Englishman, should be cited before a foreign tribunal, Hun willingly agreed to his counsel's advice to sue the priest under the act of praemunire, which so infuriated the hierarchy that they committed him to jail, and arranged to have him murdered. Appearances were falsified to give the impression that he had hanged himself. The people, however, were not deceived. All London rose against the clergy, and, an investigation having been ordered, the facts came to light. Then one of the assassins, Charles Joseph, confessed, and the hierarchy, knowing Hun's Bible to be of John Wickliffe's version, tried the dead man for "heresy," found him guilty, which, they believed, justified their crime, and gave his corpse to the flames. The confession, meanwhile, had led to the arrest, trial, and conviction, of all involved in the murder, and a bill was passed in the Commons which restored Hun's property to his family and vindicated him completely. The king, himself, Henry VIII, openly castigated the priesthood for what they had done. (D'Aubigne, *Reformation*, V, pp. 158-161)

DECEMBER 6, 1593 Henry Walpole, one of a band of seven involved in a plot to assassinate Elizabeth of England, was arrested in the town of Bridlington, on the Yorkshire coast, where he had attempted to land, secretly, from Belgium. Having confessed to being a Jesuit priest, he was put on trial in the spring of 1595, and, found guilty as charged, was sentenced to be hanged. (Close, p. 137)

DECEMBER 7, 1577 Declaration by the States-General of the Netherlands that Don John was no longer stadholder, nor governor, nor captain-general, but an "infractor of the peace which he had sworn to maintain, and an enemy of the fatherland." That this did not come first out of the struggle for old charters, but from the realization that each governor in turn was simply the king's instrument for the destruction of the nation's Protestantism, was made clear by two facts. Pope Gregory XIII had issued his bull in favor of Don John, and of those who would rally to his banner "against [the] enemies of the Romish faith"; and the Prince of Orange had succeeded in bringing the Reformed religion out of the shadows of merely being tolerated to the proud position of equality with Roman Catholicism. The pledge by the devotees of both persuasions that they would "respect and protect each other with mutual guarantees against all enemies whatsoever" deserved, and has been given, "especial place" in the history of the Netherlands and the history of human progress. (Motley, III, pp. 195-197)

DECEMBER 8, 1527 Thomas Bilney, of Cambridge, persuaded by his friends that he could serve Christ better alive than by dying even a martyr's death, carried in public the penitential fagot, thus repudiating his Protestantism and at the same time confessing that, because of that Protestantism, he fully deserved to die. Four years later, the accusations of his conscience having become unbearable, he resumed his preaching, going first to those whose faith had been affected by his fall. He was at liberty only a short time, then came arrest, imprisonment, condemnation, and death. All efforts to win him from the truth a second time were utterly in vain. (Wylie, III, pp. 379-381)

DECEMBER 9, 1527 Pope Clement VII escaped from the Castle of St. Angelo, whither he had fled from the emperor, Charles V, whose armies had entered Rome and were reducing the city to a shambles. While in captivity the pontiff had been approached by both the emperor and the King of England, Henry VIII, the latter desiring a divorce and the former demanding that this be refused, Catherine being his kinswoman and the honor of the imperial house being at stake. The Pope gave his promise of co-operation to both men, but, hating and fearing the emperor,

intended keeping his pledge to Henry. His promise to Charles had brought, in its turn, the promise of release from his imprisonment, the date set being December 10. He fled now, to escape all obligation where the emperor was concerned. Arrived in Orvieto, Clement confirmed his word to the King of England, but pleaded "with piteous tears" that the commission would not be acted upon until the imperial forces had been expelled from Italy. Thus the "vicar of Christ," hypocritical and grasping, sought to use the ever-changing fortunes of war to achieve the only purpose worthwhile to him—the mounting, once more, and the enjoying of the power inherent in the so-called "throne of Peter." (Wylie, III, pp. 376-377)

DECEMBER 10-11, 1520 Martin Luther burned in public the bull issued against him by Pope Leo X. With hundreds of the citizens around him, and knowing that his actions would soon be the topic of conversation throughout the land, the Reformer made it clear that the controversy was not simply between the pontiff and himself, but between papal error and God's truth. That which spoke officially of Roman dogma went into the fire first—the volumes of the Canon Law, the Compend of Gratian, the Clementines, the Extravagants of Julius II, and other and later works of the "holy fathers" of the church. Then, finally, the bull. Rome had outlawed Luther. Luther would outlaw Rome. As he cast it into the flames: "Since thou hast vexed the Holy One of the Lord," he cried, "may everlasting fire vex and consume thee." Kings and governments in centuries gone had withered and died before the bolt of excommunication. All Christendom crouched in terror beneath its awful threats. But this javelin, hurled at him from the Seven Hills, the monk of Wittenberg simply picked up and hurled back. Addressing his students the following day, Luther warned them: "The reign of the Pope is opposed to the law of Christ. . . . As long as I live I will proclaim the truth." In his "theses" Luther had enlightened Germany, and Germany now stood behind him. The monk in revolt had become a nation in revolt. (Wylie, I, pp. 315-316)

DECEMBER 12, 1582 Death of the Duke of Alva. The superstitious fear which regarded Martin Luther as the devil in human form would have been justified had it been expressed of Alva. At the close of his career as Governor of the Netherlands he was certain of only one thing—the "malevolence and hatred" of every citizen in the land, millions of them Roman Catholics like himself. During his period of office eighteen thousand six hundred persons were executed. The tens of thousands more who died in battle, siege, and massacre could not truly be told. This beast of

prey, had he been able to overcome all opposition and apply his own solution to the problem of Protestantism in the Netherlands, would have burned every city to the ground, giving only a few to the king's troops, that they might hold in perpetual subjection the smoldering wilderness that remained. One last fact asks to be recorded. Behind the Duke of Alva stood the "dull, malignant bigot," Philip II, and behind Philip II, prompting, encouraging, never restraining, stood the Bishop of Rome. (Motley, II, pp. 406-408)

DECEMBER 13, 1580 The "Apology" of the Prince of Orange. Philip of Spain, on the advice of Cardinal Granvelle, had issued his "ban" against William, and had instructed his governor, the Duke of Parma, to offer 30,000 crowns to anyone who would deliver him dead or alive. Now, nine months later, the prince replies. One of the most dramatic documents of all time, the apology was first read before the assembly of the confederate states at Delft, then despatched to almost every monarch in Christendom. As a patriot, the prince whipped the king with contempt, accusing him of every moral delinquency, including murder, his royal oath worth nothing. The charters and laws of the land had been trampled underfoot a million times. William's house had ruled in the Netherlands first, as reference to their ancestors would prove. The king was not even his social equal. While he, William, had served the government he had warned them against the insane policy of prolonged and bloody cruelty. Now that he was their enemy, it was war to the end. We would not rest until the country was out of the king's control and the last Spanish soldier thrust from their borders. (Motley, III, pp. 348, 351)

DECEMBER 14, 1417 Sir John Oldcastle, the "good Lord Cobham" who had escaped from the English hierarchy four years previous, having again been captured was condemned to death—to be hanged and burned hanging. He was a Lollard, a disciple of the Reformer, John Wickliffe. Despite the agonies he endured, while dying, he continued to praise the name of the Lord to the end. (Wylie, I, p. 382)

DECEMBER 15, 1567 The Scottish Parliament met, to ratify every act passed in 1560 abolishing the papal jurisdiction and establishing Protestantism as the religion of the Realm. (Wylie, III, p. 511)

DECEMBER 16, 1588 Because of the political upheavals for which they had been proved responsible, and following earnest request by the states, Prince Sigismund of Hungary sanctioned the

decree banishing the Jesuit order from Transylvania. Their academy at Klausenberg was stated to be "a fortress erected against the liberties of the country." (D'Aubigne, *Protestant Church*, p. 125)

DECEMBER 17, 1566 Proclamation by the Duchess-regent of the Netherlands, declaring the city of Valenciennes in a state of siege and all its inhabitants rebels. Among the crimes of which they had been found guilty were these: that preaching according to the Reformed religion was being permitted in several of the churches; that the Sacrament was being administered after the Calvinistic manner; and that among the communicants were many who had renounced Roman Catholicism (Motley, II, p. 37)

DECEMBER 18, 1577 The Duke of Parma arrived in Luxembourg, on his way to the Netherlands and the position of governor. He knew exactly what his mission was, and knew, too, that he was the man best fitted to accomplish it. The destruction of heresy in the death of every heretic, be it by drowning, hanging, burning, or beheading—this was the logical and legitimate deduction of his faith, and he saw nothing in such atrocities that would conflict with the teachings or character of Jesus. (Motley, III, pp. 251-253)

DECEMBER 19, 1562 The battle of Dreux was fought, between the Huguenots, led by the Prince of Condé, and the Royalists, under the Duke of Guise. This was the first pitched battle of the civil wars, the "wars of religion," in which tens of thousands were slain—cut off in the prime of their manhood because of the Vatican's determination that Protestantism be uprooted from the soil of France. (Wylie, II, pp. 568-570)

DECEMBER 20, 1560 Nicholas Burton, of London, in the company of others of English, French, and Spanish nationality, suffered death for his Protestantism at the hands of the Inquisition in Seville. He had journeyed to the city of Cadiz on business, and had been deceived and imprisoned there by the monks, who also confiscated his goods. Because of his witnessing to his fellow prisoners, which had resulted in a number of them renouncing Roman Catholicism, the executioners fastened his tongue in a cloven stick, to ensure that he could not address the crowds from amid the flames. His fortitude was such that the inquisitors expressed the conviction that Satan had taken his soul before death, and he was beyond sensation. (Fox's *Martyrs*, pp. 64-65)

DECEMBER 21, 1533 After an absence of one year the Reformer, William Farel, returned to Geneva, "not again to leave

it until the Reformation had been consummated" within its walls. The life and death struggle of the two faiths for possession of the city ended in the triumph of Protestantism, John Calvin's "Ecclesiastical Discipline" being voted into law in January of 1542. (Wylie, II, p. 263)

DECEMBER 22, 1548* The emperor, Charles V, sought to force his "Interim" on the Protestants of Germany. This interim, or creed, supposedly a compromise agreeable to both Protestant and Roman Catholic, was a fraud which deceived no one. Everything of Vaticanism was there: the Mass, the Pope's supremacy, the confessional, the invocation of saints, the sole right of the church to interpret the Scriptures. All that was offered to the Reformed was that those clergymen already married would be allowed to remain married, and where the Communion was being dispensed in both kinds no change would be made in that situation. Not one single vestment, cross, altar, candle, or image would be removed. Bitter persecution ran in the wake of this decree, but John Frederick of Saxony expressed the faith of those who would not surrender: "God has enlightened me with the knowledge of His Word. I cannot forsake the truth." (Wylie, II, pp. 118-119)

DECEMBER 23, 1528 Three hundred of the Protestants of Basle, noisy but unarmed, petitioned the magistrates to abolish the Romish Mass. It was an abomination in the sight of God. They also requested that, until such times as the Romanists were prepared to prove their teachings from the Word of God, their priests should be silenced. Despite the fact that the Reformed outnumbered the Romanists four to one the senators were loth to act, but, as the weeks went by, events forced their hand. (Wylie, II, p. 71)

DECEMBER 24, 1524 James Pavane, through fear of burning, made public apology at the doors of Notre Dame to the Virgin Mary, for having spoken slightlying of her. He had preached from the Holy Scriptures that there is but one Saviour and Mediator between God and men, the Man Christ Jesus. Before long he was obliged to return to his evangelising, his conscience giving him no rest, and again he was apprehended, and again threatened with death. This time there was no flinching. His peace of mind overcame completely the sufferings he endured. His stake was the first to be erected in the city of Paris. (Wylie, II, p. 142)

DECEMBER 25, 1525 The Abbot of St. Luzi, addressing the Diet of Coire in the name of the bishop, protested against the preaching of the Reformers and the spread of Protestantism in

*Lutheran World Almanac, 1923, p. 18.

Switzerland, many of the priests of Coire and vicinity having been converted. He demanded that the civil power suppress those "heretics" and "abusers of the holy Sacraments," denying them even the opportunity of a hearing. The Senate, instead of granting his demands, arranged for a discussion of the points at issue, with the result that seven more priests embraced the Reformed faith. (Wylie, I, p. 448)

DECEMBER 26, 1581 An edict was issued by the Prince of Orange and the States of Holland restricting the exercise of the Roman Catholic religion yet leaving conscience and opinion free. No scaffolds were erected, no graves were dug. It was a temporary measure until the "public tranquillity should be restored." The Romish hierarchy, taking unfair advantage of the liberty that already existed, were stirring up their people against the Reformed, and William, not inclined to regard freedom of worship as freedom for political agitation, revoked, for the time being, the toleration he had granted. (Wylie, III, pp. 145-146)

DECEMBER 27, 1578 A religious peace was published at Ghent. There were two parties in the city, bitterly opposed to each other and bent on each other's destruction: the Walloons and Malcontents who detested all heretics, and the ruthless mob led by one Imbize, who looked upon the papist as fit only for annihilation. By personal interview, day after day; by eating and drinking with those in whose company, normally, he could never have genuine pleasure; by the display of tact and patience, truly remarkable and almost Christlike; William of Orange, having come to Ghent for the purpose, managed to reconcile the apparently irreconcileable and establish peace where peace was considered impossible. It was agreed to prohibit insult and irritation under severe penalties, and that all concerned swear solemnly to protect the common good by purse and blood and, if necessary, by life itself. (Motley, III, pp. 262-263)

DECEMBER 28, 1694 Death of Mary, Queen of William III of England. She was universally mourned, particularly among the Huguenots, whom she had often assisted in their sufferings even to the point of self-sacrifice. Only the popish faction at St. Germain regarded her passing with indifference. The accusations whispered against her in that quarter, that she lacked natural affection, being ready to ascend her father's throne and see him driven into exile, were, of course, untrue. She responded visibly to every indication of concern by her husband for James's personal safety both during the revolution and the battles that followed, proof enough of her love for her father. Stern necessity and a nation's

will unseated the tyrant, and summoned her husband to fill his vacant throne. Her place was at her husband's side. Together they obeyed that will to the untold benefit of future generations, delivering Great Britain forever from the curse of a Roman Catholic monarchy. (Cassell, IV, pp 82-83)

DECEMBER 29, 1170 Murder of Thomas à Becket, Archbishop of Canterbury. Following the canonization of this priest, a bigoted upholder of the papal authority over his own king and country, his shrine became the richest in Christendom, untold multitudes journeying to Canterbury to worship his skull and heap their silver and gold upon his altar while the altars of Christ and the Virgin were given only a few grudging pence. The skull that was worshiped—no one troubled to identify it. Becket's head was with his body in his coffin. (Burnet, I, p. 393; Domesday, pp. 213-214)

DECEMBER 30, 1558 Philip II of Spain mourned at Brussels the passing of his father, the ex-emperor, Charles V. He mourned amid universal rejoicing. The treaty of Cateau Cambresis had brought peace to France and Spain, and the scope of the treaty was wide enough to embrace almost all of Christendom. It was as if Philip were decided that, from that day forward, his only enemies would be the Calvinist, the Turk, and the Netherlander. Thus, while the nations gloried in the peace, there lurked in the king's mind treachery, betrayal, and war—a war of religion. Protestantism was spreading through the provinces. By the edict and the Inquisition Philip was determined to stamp it out. (Motley, I, pp. 183-184)

DECEMBER 31, 1384 Death of John Wickliffe at Lutterworth, following an attack of the palsy while officiating at Holy Communion. It was in the measures which Parliament adopted at Wickliffe's advice, to protect the nation from the ruinous exactions of the Popes, that liberty in England had its beginnings. Herein is the secret of England's rise to greatness—her permeation, at that stage in her history, with the principles of order and freedom by means of the English Bible, permitting the development of a passion for independence, yet, alongside of this, a respect for and submission to law. Although belonging to the fourteenth century, Wickliffe discharged an office in many respects higher than that of those who followed him, occupying a position unique in the annals of Christendom. With John Wickliffe, stagnancy in Europe gave way to progress. He it was who introduced the era of spiritual awakening and revival, apart from which liberty and advancement could not have been born. First of the Reformers and Father of all

Reformations, most appropriately is he named the "Morning Star," the glowing herald of that new day about to dawn upon the world. In his times, and in his mighty achievement of the opened Bible, the translation he gave to his countrymen coming actually and literally from his own hand, were laid the rock foundations of that almost perfectly compacted fabric of moral and political strength known as Democracy, government of the people by the people for the people: something mankind had never seen. Nor is mankind likely to improve upon it before the Coming Again, and the everlasting kingdom, of our God and His Christ, to whom be glory, and honor, and dominion, throughout all generations. Amen and Amen. (Wylie, I, p. 124)

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INDEX

- Act of Abjuration, July 26
 Act of Union, Apr. 14
 Adolphus, Gustavus, March 16, Apr. 8,
 May 20, Sept. 7, 30, Nov. 6
 Adrian, Cardinal, Jan. 9
 Aix, Parliament, Nov. 18
 Alba, John d', Apr. 16
 Aleander, Feb. 13
 Alexandrini, Cardinal, June 11
 Alison, Archibald, Aug. 13
 Allerton, Ralph, Sept. 17
 Alva, Duke of, Jan. 19, Sept. 9, 19-20,
 Dec. 12
 American colonies, July 4
 Ampringer, John, Feb. 27
 Antwerp, Sack of, Nov. 2-5
 "Apology" of William of Orange, Dec.
 13
 Armada, Spanish, July 29-31, Aug. 7-9
 Argyle, Duke of, Sep. 6
 Arnaud, Henri, Aug. 16
 Askin, Thomas, July 15
 Augsburg Confession, Feb. 19, Oct. 9
 Augsburg, Diet of, June 23-25, 26
 Augustus, Sigismund, Sep. 10
 Austoo, James Sep. 17
 Austoo, Margery, Sep. 17

 Bainham, James, May 1
 Bakker, John de, Sep. 15
 Bari, Archbishop, Apr. 7
 Basing House, Oct. 14
 Basle, Edict, Feb. 9-10; Protestants pe-
 tition to abolish Mass, Dec. 23
 Bayfield, Richard, Nov. 21
 Beaton, David, Archbishop, Mar. 2-3,
 May 31
 Becker, Thomas a., Dec. 29
 Bender, Edward, Jan. 22
 Bernard, James, May 30
 Berne, Council of, Jan. 13-14
 Bible, burned in London, Feb. 11; burn-
 ing deepened public desire to read,
 May 24; in coronation of Edward VI,
 Feb. 28; in coronation procession of
 Elizabeth I, Jan. 15; possession per-
 mitted, March 15, Nov. 13; procla-
 mation to burn, Jan. 1; published in
 England, Oct. 6; reading permitted,
 March 15, Nov. 13; secret of Eng-
 land's greatness, Dec. 31; translation
 into English, Oct. 6; Tyndale's, Aug.
 4; Wickliffe's, Dec. 2-5
 Bible, *see also* New Testament
 Bilney, Thomas, Dec. 8
 "Blood, Council of," Jan. 19, Sep. 9
 Bohemia, Feb. 20-21
 Bohemian Reformer Huss, June 7
 Books, burned, May 12, July 16; read-
 ing prohibited, Jan. 5
 Booksellers, July 24
 Bottli, Melchior, Apr. 9
 Brequin, Louis de, Apr. 1
 Briconnet, William, Apr. 12

 Brown, Thomas, Nov. 25
 Bruce, Arthur, Nov. 30
 Bucer, Martin, Jan. 25
 Bunyan, John, Aug. 3
 Burton, Nicholas, Dec. 20

 Caden, Michael, Sep. 12
 Cajetan, Cardinal, Oct. 7-8, Nov. 28
 Calvin, John, born, July 10; "Ecclesi-
 astical Discipline," Sep. 13, Dec. 21;
 last appearance, Apr. 2; on his death-
 bed spoke to Geneva senate, Apr. 30;
 returned to Geneva, Sep. 13; withheld
 communion from libertines, Sep. 3;
 wrote his will, Apr. 25
 Canterbury, Jan. 31, Mar. 22
 Canterbury, Archbishop, Mar. 21
 Cargill, Donald, July 19
 Carman, Thomas, May 19
 Caroli, Peter, May 30
 Cateau Cambresis treaty, Dec. 30
 Chapuis, John, May 30
 Charles I, Jan. 30
 Charles II, March 17, Sep. 6
 Charles V, armies in Rome, Dec. 9; asks
 Protestantism to aid in subduing
 Pope, Mar. 26; born, Feb. 24; died,
 Dec. 30; edict against Luther, May 8;
 Edict of Worms, Mar. 23; edict to
 arrest heretics, Apr. 26; Great Con-
 fession, June 23-25, 26; his will de-
 creed chastisement for Protestants,
 Nov. 14; "Interim," Dec. 22; involved
 in war, Jan. 9; surrendered sovereign-
 ty, Oct. 25; victory at Pavia, Feb. 25
 Chateaubriand, Edict of, June 27
 Clergy, immorality, Aug. 2
 Clyde, John, Nov. 25
 Cochran, John, Nov. 30
 Coire, Diet of, Dec. 25
 Cologne, Prince Bishop, Jan. 10
 Conde, Prince of, Dec. 19
 Confession, Great, June 23-25, 26
 Conscience, Liberty of, Apr. 4
 Constance, Council of, May 4, 29, June
 7, July 6, Nov. 1
 Council of Berne, Jan. 13-14
 "Council of Blood," Jan. 19, Sep. 9
 Council of Constance, May 4, 29, June
 7, July 6, Nov. 1
 Council of Geneva, Aug. 10-12
 Council of Pisa, Mar. 25
 Council of Zurich, June 3, Oct. 11,
 26-27
 Court, Antoine, Oct. 21
 Covenant, Scottish League and, Mar. 1,
 July 23
 Covenant, Solemn League and, Mar. 1,
 Sep. 25
 Covenanters, *see* Scottish Covenanters
 Cranmer, Thomas, Archbishop of Can-
 terbury, Mar. 21, Aug. 4, Nov. 13
 Cromwell, Oliver, Apr. 13, Sep. 11,
 Oct. 14

- "De Haeretico Comburendo," Feb. 12
 Decree of Gastaldo, Jan. 25
 Denmark, June 1, 14
 Devinish, John, Mar. 19
 Dick, John, Mar. 5
 Diet of Augsburg, June 23-25, 26
 Diet of Coire, Dec. 25
 Diet of Oedenberg, June 21-22
 Diet of Presburg, Jan. 24
 Diet of Spires, Apr. 19
 Diet of Swiss Confederation, Jan. 8
 Diet of Worms, Feb. 13, Mar. 24, Apr. 17-18, Nov. 17
 Diet of Zurich, June 3
 "Discipline, Ecclesiastical," Sep. 13, Dec. 21
 Don John, Dec. 7
 Dort, Synod of, Nov. 16
 Drabick, Nicholas, July 16
 Drake, Sir Francis, Aug. 7-9
 Dreux, Dec. 19
 Dutch Reformed Church, first National Synod, June 2
 "Ecclesiastical Discipline," Sept. 13, Dec. 21
 Eck, Dr., June 14, 26
 Edict of Chateaubriand, June 27
 Edict of Nantes, Apr. 15, July 25, Oct. 18, 21
 Edict of Restitution, March 6
 Edict of Worms, Mar. 23
 Edward VI, Feb. 28
 Ehinger, John, Sep. 12
 Elizabeth I, assassination plotted, July 12, Dec. 6; crowned Queen of England, Jan. 15; moves to make England Protestant, Jan. 27; sentence of anathema pronounced by Pius V, May 3; and Spanish Armada, Aug. 7-9
 England. Elizabeth I crowned queen, Jan. 15; Signing of the Magna Charta, June 15; surrendered to Papacy, May 15; under Spain, July 20
 Erasmus, Desiderius, Feb. 1; Oct. 6
 Erlau, Feb. 6
 Esch, John, July 1
 Estates of the Netherlands, Oct. 25
 Faber, John, Jan. 29
 Farell, William, Jan. 1, Dec. 21
 Farra, Robert, Mar. 30
 Faveau, Simon, Apr. 27-29
 Ferdinand of Austria, Mar. 6, July 24
 Fisher, Bishop of Rochester, May 12
 Flower, William, Apr. 20
 Foxe, Hugh, Mar. 19
 France, Oct. 24; Reformed Church, May 25-28
 Francis I, Jan. 9, Feb. 25, Mar. 31, Apr. 1
 Frauentrat, Alexis, Sep. 12
 Frederick I, Apr. 10, June 1
 Froment, Jan. 1
 French Reformed Church, May 25-28, Oct. 21
 Gardiner, Bishop, Sep. 28
 Garnock, Robert, May 18, Oct. 10
 Gastaldo, Decree of, Jan. 25
 Geneva, May 21, 30; Council of, Aug. 10-12; Senate, Apr. 30
 Germany, July 1, Sep. 22
 Ghent, Peace of, Dec. 27
 Gillespie, George, Sep. 4
 Gran, Archbishop of, Jan. 16, Feb. 3
 Grand Remonstrance, Nov. 22
 Granvelle, Cardinal, Apr. 27-29
 Gray, Robert, May 13
 Great Confession, June 23-25, 26
 Great Protest of Spires, Apr. 19, Sep. 12
 Gregory XI, Apr. 7
 Guin, John, July 15
 Guise, Duke of, Feb. 5, Dec. 19
 Guthrie, James, Sep. 6
 Hackston, David, July 28
 "Haeretico Comburendo, De," Feb. 12
 Hale, Thomas, May 7
 Hamilton, Patrick, Feb. 29
 Harvie, Marion, Jan. 11
 Hay, Laurance, July 13
 Henry II, July 14
 Henry IV, Apr. 15, July 25
 Henry VIII, castigated priesthood, Dec. 2-5; death, Jan. 28; divorce, June 8, Dec. 9; misrepresented, Jan. 28; oaths of allegiance contradictory, May 11; objects to Cardinal Wolsey, Jan. 7; permitted possession, sale, and reading of Bibles, Aug. 4, Nov. 13; present at burning of Luther's writings, May 12; report on abbeys and nunneries, Feb. 4; royal supremacy, Mar. 22
 Henry of Navarre, Mar. 14
 Henry of Valois, Sep. 10
 Holland, Mar. 17, Nov. 16, Dec. 26
 Holy Communion, Apr. 11, May 1, Oct. 26-27
 Hooper, Bishop of Gloucester, Feb. 7
 Horns, Joan, May 16
 Hudson, Thomas, May 19
 Huguenots, Mar. 28, July 7, 9, 14, Aug. 18, 24-30, Oct. 18, 28, Dec. 19, 28
 Hun, Richard, Dec. 2-5
 Hungary, Peace of Vienna, Aug. 6; Protestants, Jan. 24; forced march to slavery, Mar. 18; petitioned Leopold I, June 5, 12, 21-22; protest demand of Bishop of Raab, Oct. 9; trial of 400 clergy, Jan. 16
 Hunter, William, Mar. 27
 Huss, John, June 7, July 6, Nov. 1
 Hut, Catherine, May 16
 Images, Aug. 20-23, Sep. 29, Oct. 26-27
 Imbize, Dec. 27
 Immorality of clergy, Aug. 2
 "Infallibility decree," July 18
 Inquisition, Jan. 2, Apr. 5, Aug. 20-23, Nov. 14, Dec. 20
 "Interim," Dec. 22
 Irish massacres, Oct. 23; rebellion, Nov. 22
 Isabella, Queen, Jan. 2
 James II, Apr. 4, July 2
 January, Edict of, Jan. 17
 Jesuits, July 21, Aug. 6, 15, Dec. 6, 16
 "Jesus, Society of," Aug. 15
 John, King, May 15
 Johnston, Sir Archibald, July 22
 Kid, John, Aug. 14
 King, John, Aug. 14
 Knox, John, June 4, Aug. 17, Nov. 23-24
 La Balsiglia, miraculous deliverance of Waldensians, May 14
 Lambert, John, Nov. 20
 Lanyi, George, Mar. 18
 La Rochelle, Oct. 28
 Latimer, Bishop, Oct. 16-17

- League of Flemish Nobles, Apr. 5
 Learmonth, James, Sep. 27
 Lefevre, Oct. 12
 Leipsic, battle, Sep. 7
 Leutshaw, Oct. 9
 Leyden, Oct. 1-5
 Libertines, Sep. 3
 Lithuania, Reformed churches signed
 Act Union, Apr. 14
 Logrono, Nov. 14
 Lollards, Sep. 24, Dec. 14
 London, Bible burned outside St. Paul's,
 Feb. 11; bishops imprisoned in
 Tower, June 29-30; Newgate Prison,
 June 16
 London, Bishop of, Oct. 15
 Lord's Supper, Apr. 11, May 1, Oct.
 26-27
 Louis XIV, Mar. 17, Oct. 18, 21
 Loyola, Ignatius, Aug. 15
 Luther, Martin, appealed from Pope to
 general council, Nov. 28; buried at
 Wittenberg, Feb. 22; burned Pope
 Leo X's bull, Dec. 10-11; death asked
 at Diet of Worms, Feb. 13; defended
 his books at Diet of Worms, Apr.
 17-18; discussion of his teachings pro-
 tested, Aug. 5; edict of Charles V
 against him, May 8; escaped from
 Augsburg, Oct. 20; met Cajetan in
 Augsburg, Oct. 7-8; New Testament
 published, Sep. 21; ordained, May 2;
 preached at Torgau, Apr. 3; pro-
 tested Pope Leo X's bull of excom-
 munication, Nov. 17; returned to Wit-
 tenberg, Mar. 7-12; summoned to
 Diet of Worms, Mar. 24; "Theses,"
 Oct. 7-8, Oct. 30-31; threatened by
 Pope Leo X, Jan. 6; writings burned,
 May 12, possession declared heresy,
 Jan. 3-4
- Macon, Bishop of, July 3
 Magdeburg, fall of, May 9-10
 Magna Charta signed, June 15
 Malcontents, Dec. 27
 Martin, Nicolas, June 1
 Martin V, Nov. 8-11
 Mary, Queen of England, July 20
 Mary, Queen of William III, Dec. 28
 Mary Stuart, Feb. 8
 Mary Tudor, July 17
 Mass, Aug. 31; abolished, Aug. 10-12;
 cause of uprising, July 23; death for
 refusal, June 16; decree at Council of
 Zurich, Oct. 26-27; denied by Bain-
 ham, May 1; petition to abolish, Dec.
 23; replaced by divine service, Jan.
 10; Wickliffe's testimony, Nov. 19
 Massacre of St. Bartholomew, Aug. 24-
 30, Sep. 1
 Massacres of Piedmont, Apr. 23-24
 Maximilian, Aug. 5, Sep. 16, 18
 Maximilian I, Sep. 2
 Melanchthon, Mar. 13, June 23-25
 Mitchell, James, Jan. 18
 M'Kail, Hugh, Nov. 27
 Montalto, Tragedy of, June 11
 Nantes, Edict of, July 25, Oct. 18, 21
 Netherlands, Dec. 7; amnesty published,
 June 6; "Council of Blood," Sep. 9;
 field-preachings, June 28; image-
 breaking, Aug. 20-23, Sep. 29; Inqui-
 sition, Apr. 5; oppressed, Sep. 22; re-
 volt from Spain, July 5; violated by
 Duke of Alva, Sep. 19-20
- New Testament, Erasmus' translation,
 published, Feb. 1, means of Tyndale's
 conversion, Oct. 6; French, published,
 Oct. 12; German, published, Sep. 21;
 gift at birth of Charles V, Feb. 24;
 Latin, published, Feb. 1; Luther's,
 published, Sep. 21; possession declared
 heresy, Jan. 3-4; Tyndale's, declared
 heresy, May 24
 Newman, John, Aug. 31
 "Night of the Placards," Oct. 24
 Nuns, June 17
 Oaths of allegiance, May 11
 OEcolampadius, Oct. 13, Nov. 21
 OEdenberg, June 18
 OEdenberg, Diet of, June 21-22
 Oldcastle, Sir John, Dec. 14
 Orleans, Siege of, Feb. 5
 Ormes, Cicely, Sep. 23
 Ousberghen, Justus van, Jan. 3-4
 Oxenstierna, Mar. 16
 Palmer, Julius, July 15
 Parma, Duchess of, Apr. 5, Aug. 20-23
 Parma, Duke of, Dec. 13, 18
 Pavane, James, Dec. 24
 Pavia, battle, Feb. 25
 Peace of Vienna, Aug. 6
 Perpetual Edict, Feb. 17
 Phagius, Paulus, Jan. 26
 Philip, Adam, July 13
 Philip II, ban against William of Or-
 ange, Dec. 13; married Queen Mary
 of England, July 20; plotted assassina-
 tion of Elizabeth I, July 12; pub-
 lished amnesty in Netherlands, June
 6; sentenced all in Netherlands to
 death, Feb. 26; succeeded Charles V,
 Oct. 25; tool of Bishop of Rome,
 Dec. 12
 Piedmont, Massacres of, Apr. 23-24
Pilgrim's Progress, Aug. 3
 Pisa, Council of, Mar. 25
 Pitloch, Andrew, July 13
 Poland, Reformed churches, Apr. 14
 Pope Adrian VI, Sep. 14
 Pope Clement VII, June 8, Sep. 26,
 Dec. 9
 Pope Clement XIV, July 21
 Pope Gregory XI, May 22
 Pope Gregory XIII, Feb. 18
 Pope John XXIII, Mar. 20, May 29
 Pope Leo X, Jan. 6, Feb. 1, Nov. 17,
 28, Dec. 10-11
 Pope Martin V, Feb. 14, 16
 Pope Pius V, Mar. 28, May 3, 5,
 July 12
 Pope Pius VII, July 21
 Pope Pius IX, July 18
 Praemunire, Jan. 7, Mar. 22, Dec. 2-5
 Pragelas, Jan. 20-21
 Prague, June 19
 Prali, Aug. 16
 Presburg, Feb. 3
 Presburg, Diet of, Jan. 24
 Presbyterians, Sep. 6, Nov. 25
 Priests, restrictions, Nov. 12
 Printers, July 24
 Protest of Spires, Great, Apr. 19, Sep.
 12
 Raab, Bishop of, Oct. 9
 Remonstrance, Grand, Nov. 22
 Restitution, Edict of, Mar. 6
 Rey, Fulcan, July 7
 Richelieu, Cardinal, Oct. 28
 Ridley, Bishop, Oct. 16-17

- Rochester, Bishop of, Nov. 12
 Rome, Sack of, May 6
 Roth, Richard, Sep. 17
 Rouen, Mar. 4
 Rudolph, Emperor, Aug. 6
 Russia, Reformed churches, Apr. 14
- Sack of Antwerp, Nov. 2-5
 Sack of Rome, May 6
 Sadolet, Cardinal, Apr. 25
 St. Andrews, Siege of, June 4
 St. Germain, Jan. 17
 St. Luzi, Abbot of, Dec. 25
 Samogoria, Reformed churches, Apr. 14
 Samuel, Robert, Aug. 31
 Sancroft, Archbishop of Canterbury, June 29-30
 Saunders, Lawrence, Oct. 15
 Savoy, Duke of, Jan. 13-14, Feb. 15, Aug. 19
 Sawtre, William, Feb. 12
 Saxony, Duke of, Feb. 13
 Saxony, Elector Frederick, Oct. 30-31
 Saxony, Elector John, Mar. 13, Oct. 22
 Saxony, Reformed Church, Oct. 22
 Schlik, Count, Feb. 20-21, June 19
 Scotland, July 23
 Scots Confession, Aug. 17
 Scottish Commissioners, Sep. 25
 Scottish Covenant, Mar. 1
 Scottish Covenanters, Jan. 11, 18, Mar. 5, May 13, 17, 18, June 13, July 13, 19, 22, 27, 28, Aug. 13, 14, Sep. 4, 27, Oct. 10, Nov. 25, 26, 27, 30, Dec. 1
 Scottish League and Covenant, Mar. 1, July 23
 Scottish Parliament, Mar. 15, Dec. 15
 Seaman, William, May 19
 Seville, Jan. 2, Dec. 20
 Sharpe, Richard, May 7
 Siege of Leyden, Oct. 1-5
 Siege of St. Andrews, June 4
 Siege of Valenciennes, Dec. 17
 Sigismund, Prince, of Hungary, Dec. 16
 Sigismund, King of Sweden, Feb. 19
 Skene, James, Dec. 1
 Smith, Walter, July 27
 "Society of Jesus," Aug. 15
 Solemn League and Covenant, Sep. 25
 Spain, July 20
 Spanish Armada, July 29, 31, Aug. 7-9
 Spires, Diet of, Apr. 19
 Spires, Great Protest of, Apr. 19, Sep. 12
 Stilencen, John, Sep. 24
 Strossmayer, Bishop George, July 18
 Sweden, Jan. 12, Sep. 7, 30, Nov. 6
 Swiss Confederation, Diet of, Jan. 8
 Sword, Andrew, Nov. 25
 Symson, Cuthbert, Mar. 19
- Tavart, William, July 8
 Test Acts, July 2
 Tetzel, Nov. 28
 Thakvel, Elizabeth, May 16
 "Theses" of Luther, Oct. 7-8, Oct. 30-31
 Thirty Years' War, May 23
 Thorn, Lambert, July 1
 Torgau, Apr. 3
 "Tragedy of Montalto," June 11
 Treaty of Madrid, Feb. 25
- Tyndale, William, Bible published, Aug. 4; conversion, Oct. 6; martyred, Oct. 6; New Testament, burned, Feb. 11; declared heresy, May 24
- Union, Act of, Apr. 14
 Union of Utrecht, Jan. 23
 United Provinces, July 26
 United States of America, July 4
 Utrecht, Union of, Jan. 23
- Valenciennes, Apr. 27-29, Dec. 17
 Varala, Geofroi, Mar. 29
 Vasa, Gustavus, Jan. 12
 Venot, Florent, July 9
 Vienna, Peace of, Aug. 6
 Voes, Henry, July 1
- Waddel, John, Nov. 25
 Waldensians, Jan. 20-21, May 14, June 11, Aug. 16, Oct. 29
 Walloons, Dec. 27
 Walpole, Henry, Dec. 6
 Waste, Joan, Aug. 11
 Wharry, John, June 13
 Whitelaw, John, Nov. 30
 Wickliffe, John, death, Dec. 31; decree to exhume and burn his bones, Nov. 1; his Bible led to Hun's conviction, Dec. 2-5; Oldcastle his disciple, Dec. 14; petitioned Parliament for dissolution of monasteries, Nov. 19; subject of bulls of Pope Gregory XI, May 22; writings, Sep. 24, condemned, May 4
- Wille, Ambrose, June 28
 William of Orange, addressed men of Somerset and Dorset, Nov. 15; assassinated, July 11; "Apology," Dec. 13; declared an outlaw, Apr. 6; drafted "religious peace," June 2; edict restricting Roman Catholic religion, Dec. 26; Estates of the Netherlands, Oct. 25; forced to leave Netherlands, Apr. 22; at Ghent, Dec. 27; landed at Torbay, Nov. 7; Sack of Antwerp, Nov. 2-5; sailed for England, Oct. 19; sovereign of Netherlands, July 5
 William the Silent, Jan. 19
 Wilson, John, May 17
 Wishart, George, Mar. 2-3, May 31
 Wittenberg, Feb. 22, Mar. 7-12
 Wolsey, Cardinal, Jan. 7, 9, May 12, Nov. 29
 Wood, James, Nov. 25
 Word of God, infallible, Nov. 16
 Worms, Diet of, Feb. 13, Mar. 24, Apr. 17-18, Nov. 17; Edict, Mar. 23
- York, Province of, Mar. 22
- Zurich, Apr. 11, 21, June 17, 20
 Zurich, Council of, June 3, Oct. 11, 26-27
 Zurich, Diet of, June 3
 Zwingle, Ulric, accused by Bottli, Apr. 9; at Council of Zurich, Oct. 26-27; death, Oct. 11; debate with John Faber, Jan. 29; pastors request permission to preach, Sep. 5; studying Greek, Feb. 23; testimony led to release of nuns, June 17

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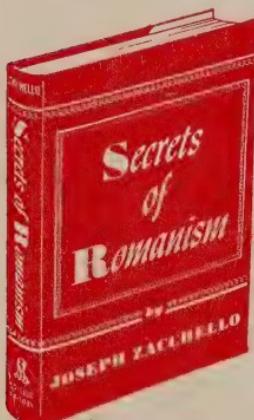
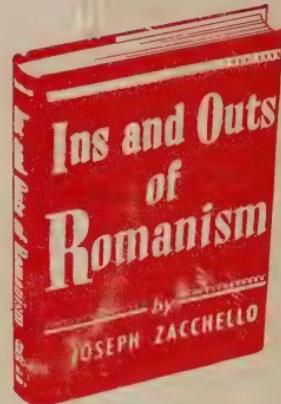
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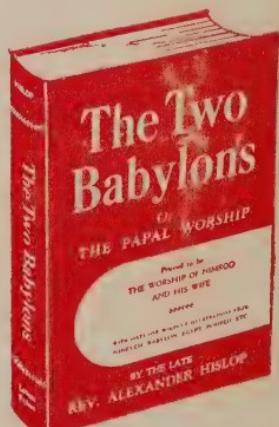
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